

A Commentary  
ON THE  
REVISED VERSION  
OF THE  
NEW TESTAMENT.



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“ UNDERSTANDEST THOU WHAT THOU READEST ? ”

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NEW EDITION, REVISED.

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## INTRODUCTION.

I. It has been my desire in writing this book to provide a companion for the English reader who studies the Revised Version of the New Testament with a view to his edification and instruction. He may use his best endeavours to understand what he reads, and may have a fair knowledge of the Scripture in the original language; yet if he be altogether without guidance he will sometimes fail to discover the reason or the significance of the change that has been made in the Version; and in such cases he will lament his own lack of critical insight, unless indeed he hastily condemns the new reading as a needless disturbance of the old familiar text with which he and his forefathers have been well content. A very few words will generally suffice to make him see that the change was not made "for the sake of change" or out of mere pedantry. He will find that in one place daylight has been let in on a passage which before was dark; that in another place a slightly different shade of meaning has been given to a phrase or word; and remembering what the Holy Scriptures are, that they contain a divine as well as a human element, and that we know not how intimately the two are blended together, he will not venture to say that a closer approximation to the original, however minute, may safely be neglected.

A work undertaken with such a purpose, while it contains many things that are obvious to the mature Greek scholar, will yet leave much room for the exercise of care and thought on the part of the intelligent readers for whom it is specially intended. They need not have their attention drawn to every case in which the sense of a passage has been affected by the more accurate rendering of the Greek article or the tense of a verb, by giving to a pronoun, conjunction or preposition its due force, by

removing an ambiguity, by following the order of the words in the original where the order is essential to the emphasis, by observing uniformity in the translation of the same word, by distinguishing in translation terms which in the Authorised Version are regarded as identical in their meaning. With regard to such points, which, though small in themselves, are often very material to the sense, it is sufficient to offer a few words of comment, when the change which they involve is so important as to require particular consideration, or so slight as to be easily overlooked.

In like manner those changes only in the Greek Text are noticed which may possibly cause perplexity to a reader who is not apprised of them. With regard to a very few such changes, a brief summary is given of the evidence on which the emendations have been made. For a complete exhibition of the textual authorities, as well as for a full discussion of the more difficult questions of translation and interpretation, recourse must be had to the critical and exegetical commentaries which have appeared in great abundance during the last forty or fifty years—among which may especially be mentioned those of the late Dean Alford and the present Bishop of Lincoln (Dr. Wordsworth), *The New Testament Commentary for English Readers*, edited by the Bishop of Gloucester and Bristol, and *The Speakers' Commentary*, on the whole of the New Testament; those of Canon Westcott on the Gospel of St. John, of Dean Vaughan on the Romans, of the late Dean Stanley on the Corinthians, of the Bishop of Durham (Dr. Lightfoot) on the Galatians, Philippians, Colossians, Thessalonians, and Philemon; and those of the Bishop of Gloucester and Bristol (Dr. Ellicott) on many of the Pauline Epistles; also the critical edition of the Greek Testament by Canon Westcott and Dr. Hort (Cambridge, 1881), Dr. Scrivener's *Introduction to the Criticism of the New Testament*, and the two editions of the Greek Testament published respectively at Cambridge and Oxford in 1881 by Dr. Scrivener and Archdeacon Palmer, the one exhibiting in the margin, the other incorporating in the text, the emendations which have been approved and followed in the Revised Version. With

these should by all means be read the pamphlet entitled *The Revisers and the Greek Text of the New Testament, by two Members of the New Testament Company, London, Macmillan, 1882*, being a defence of the principles followed by the Revisers with regard to the emendation of the Greek Text.

II. It is unnecessary here to set forth the general principles by which the Revision was governed, as every reader of this book will doubtless have made himself acquainted with them by a careful perusal of the Preface to the Revised Version, in which they are stated and explained. The leading principle of all is contained in the following rule:—

“To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.”

Of no little importance in its bearing on this rule, though not specially referring to it, is a resolution of both Houses of Convocation, passed by them unanimously, in the following terms:—

“That notwithstanding the restriction introduced into the fifth resolution, this House does not intend to give the slightest sanction or countenance to the opinion that the members of the Revision companies ought to be guided by any other principle than the desire to bring the translation as near as they can to the original texts; but, on the contrary, regards it as their duty to keep themselves as much as possible on their guard against any bias of pre-conceived opinions or theological tenets in the work of Revision.”\*

The chief difficulties of the Revision arose in the application of the great principle of faithfulness to the original text. When is that principle peremptory in its requirements? when, and how far, does it allow of laxity?

Happily, our noble English Version had already prescribed very clearly the lines and the limits which were to be observed in the Revision; it had already decided that the freedom which is usual in translating out of one

\* See Bishop Thirlwall's *Letters to a Friend*, p. 241.

language into another is not applicable to the Bible. "The best of all translations," it has been said, "is that which makes you forget that it is a translation, and tempts you to think that it is an original."\* This maxim must be taken in conjunction with another of an opposite tendency, which was laid down long ago by St. Jerome for his own guidance, and was rigorously observed by him—too rigorously, we must confess—in his great work of Scriptural translation, the Latin Vulgate. "In translating from the Greek," he says, "my practice is to give the sense of the original, not to render word for word, *except in the case of the Holy Scriptures, where even the order of the words is a mystery.*" "Non solum fateor, sed liberâ voce profiteor, me in interpretatione Græcorum, absque Scripturis sanctis, ubi et verborum ordo mysterium est, non verbum e verbo, sed sensum exprimere de sensu."† The Authorised Version has avoided both extremes. In general easy and melodious, it has occasionally a certain ruggedness, due to its close following of the original; it contains Hebraisms, Greek and Latin words and idioms, turns of expression derived from the German, English words and phrases which are now obsolete; some of these being due to the successive revisions through which it has passed, others inherent in it from the first. For the most part it is abhorrent of paraphrase; but Tyndale's Bible, though pure and simple in its style as it came from his hands, was pruned of many elegant and pithy but inaccurate phrases, before it was brought into the form which it has kept for nearly three centuries without alteration. Still there are found in it some few loose translations which obscure or impair the sense of the original. For these it has been the endeavour of the Revisers to substitute words which should fall in with the flow and rhythm of the context; and where there seemed no way of doing this, it became sometimes necessary to sacrifice the graceful diction, the familiar rhythm and melody, to truth. The Revised Version is intended not only for "the hearing of the ear," but for study and meditation; and one who gains from it a better insight into the

\* Bishop Wordsworth, on the Revised Version, p. 15.  
† *Epist. ad Pammach.* 101.

sense of the Scriptures will be content to forego any sweet cadences and felicitous phrases which give an untrue or imperfect representation of the sacred text; moreover, he will generally find that his ear becomes in time as well accustomed to the new rhythm as it was to that which has been displaced.

The several books of the New Testament, though united in one by the one all-pervading Spirit, are manifold in respect of their human authorship; and it is not desirable that their distinctive peculiarities should be smoothed over in translation, and such a uniformity of style maintained throughout as would obliterate the signs of individuality, the incidental traits of manner, mental training, and habits, the national or local characteristics, which naturally transpire, and which may be found, if they are looked for, in the Holy Scriptures, as in the works of uninspired writers. Many such personal features are preserved in the Authorised Version; and the Revision goes only a little beyond it, in preserving the Hebraisms of St. Matthew and St. Mark, and the occasional ruggedness of the latter Evangelist; in drawing attention to those points, in style or language, which are peculiar to St. John; in making it apparent that St. Paul and St. John, much unlike as they were (be it said with all reverence) in personal character and in the substance of their Epistles, were entirely at one in their inculcation of the “first and great commandment,” which is “the bond of all virtues.”

To bring out clearly such distinctions and such harmonies, one thing most needful is the uniform rendering of the same word or phrase, wherever it has precisely the same sense, by the same English equivalent. Another important point, with a view to this object, is the careful discrimination of synonyms, which, though describing the same thing, have each a special shade of meaning. Thus, by the first three Evangelists a miracle is called “a power,” “a mighty work” (*δύναμις*); whereas St. John’s word is *σημεῖον*, “a sign,” an evidence of the Divine presence. Yet this peculiarity is entirely lost in the Authorised Version, which has the word “sign” once and once only in St. John’s Gospel (chap. xx. 30), “Many other signs truly did Jesus.”

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Compare also the use of the terms “kingdom of God,” “kingdom of heaven,” “Christ,” “the Christ,” and other expressions, as they occur in the several Gospels and in the Epistles.

In pursuance of this principle, even the slighter linguistic peculiarities have been thought worthy of note. Such are the connecting links of sentences in a narrative—in St. Matthew and St. Luke “and,” in St. Mark “straight-way,” in St. John “therefore;” the participial constructions of St. Matthew, a conspicuous example of which appears in the narrative of the adoration of the Magi; St. Paul’s habit of reiterating a word till the train of thought connected with it comes to an end, as in 1 Cor. xiii. (“love”), 2 Cor. ii. (“sorrow”). There are other distinguishing features of style which cannot be represented in a version, such as St. Matthew’s use of the word “heaven;” St. Mark’s accumulation of negatives and frequent use of diminutives; St. Luke’s long compound words, and in the Acts his use of the particle  $\tau\epsilon$  as a copula instead of  $\kappa\alpha\iota$  (“and”), which he employs almost exclusively in his Gospel.

III.—The Greek Text which King James’s Revisers generally followed is that of Beza (Geneva, 1598), which agrees very nearly with that of Stephens (Paris, 1550), the edition of Stephens being based on that of Erasmus, who was the first to publish the New Testament in Greek, at Basle, in 1516. The text of Stephens was founded on a few MSS. of late date, used with little critical skill; and in the three centuries which have passed since its appearance all the most ancient MSS. that are now known to the world have been discovered and carefully examined, together with a great mass of evidence, supplementary to that of MSS., obtained from ancient versions, liturgies, and quotations of Scripture found in the works of early Christian writers. To the collation and examination of this evidence many of the most eminent scholars of this country and of the continent have directed their labours during the present century; and the result has been the formation of a Greek Text, not, indeed, commanding universal assent, for the evidence is often too conflicting or

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too evenly balanced to produce the same effect on every mind that weighs it, nor yet a text that can claim finality, so long as it is possible that other MSS. may be forthcoming of such high authority as to modify the conclusions adopted by critics in our generation. But a Text has been formed, far more trustworthy than that of Stephens, because based on a much greater concurrence of testimony—that testimony also being more ancient, more varied, and better understood by those who have used it.

With regard to the correction of the Greek Text, as with regard to the revision of the English Version, we can say with thankfulness that it has not impaired in the slightest degree any one article of the faith. And we may go further than this. To assert that in consequence of this twofold process of revision the doctrine of the Church stands as firmly as it did before, is to underrate the effects of what has been done. The doctrine is all the stronger, all the more impregnable, because the confident statements of assailants have been refuted, and the misgivings of half-hearted believers, so far as they were countenanced by discrepancies in the MSS. and imperfections in the version, have now, we may hope, been for ever set at rest.

The total number of Greek MSS. of the New Testament at present known is about a thousand. Of these, about thirty are entire copies; the rest are in every degree of incompleteness. The greater part are not of earlier date than the ninth century. The more ancient are written in capital letters, and are called “Uncials;” the later, ranging from the ninth to the sixteenth centuries, are in smaller (“minuscule”) characters, approaching more or less to a running hand, and are thence called “Cursives.” The two most ancient and authoritative are the “Codex Vaticanus” (B), in the Vatican Library at Rome, in which some of the Epistles and the whole of the Apocalypse are wanting; and the “Sinaitic” (S), discovered by Tischendorf in the convent on Mount Sinai in 1859, presented by him to the Czar of Russia, and now at St. Petersburg. These two are assigned to the middle of the fourth century. Next to these, and of somewhat later date, stand the “Codex

Alexandrinus" (A), presented to King Charles I. by the Patriarch of Constantinople, and now in the British Museum, containing all except parts of St. Matthew's and St. John's Gospels, and of 2 Corinthians; and the "Codex Ephraemi" (C), in the Paris Library, containing about three-fifths of the whole, dispersed over almost every book. With these may be associated in point of antiquity, though by no means equal to them in the value of its text, the "Codex Bezae" (D), in the Library of the University of Cambridge, to which it was presented by the great Swiss scholar and critic, Beza, in 1581, containing the Gospels, the Acts incomplete, the Pauline Epistles in another hand, not quite complete, and a Latin translation.

Of the early versions, the two most important as textual authorities are, from their great antiquity and intrinsic merits, the Latin Vulgate, which may be described generally as a revision made by St. Jerome of already existing Latin versions about 384 A.D.; and the Syriac version, called the "Peshito," or "Simple," from its plain and popular style, believed to be no less ancient than the Vulgate. Next to these in value rank the two ancient Coptic or Egyptian versions, viz., the Memphitic, or version of Lower Egypt, and the Thebaic, or Sahidic, the version of Upper Egypt, both of which are attributed to the second century. To these may be added the *Æthiopic* of the fourth or fifth century; the Armenian, made early in the fifth; and the Gothic of Ulfilas, the great bishop of the Goths in the middle of the fourth century. Other versions, being merely translations from the Latin or Syriac, have no independent weight on textual questions.

Citations from the New Testament abound in the works of Origen of Alexandria of the third century, and are found also in great numbers in the writings of St. Chrysostom of Antioch, Cyril of Alexandria, Theodore of Mopsuestia, &c., before the middle of the fifth; also in the Latin Fathers Tertullian (end of the second century), Cyprian (of the third), St. Jerome and St. Augustine (of the fourth and fifth).

IV. One feature of this Commentary is the continual reference which is made in it to the earlier English versions.

The object of this part of the work is not only to bring the Revised Version into comparison with its predecessors, but also to draw attention to the special characteristics of each, and to shew how they illustrate the changes which have taken place in our language during the long period over which they extend. For those who wish to be well acquainted with those early versions, the study has of late been made most easy and agreeable by the treatises of Canon Westcott and the late Dr. Eadie on the English Bible, and by the publication of that excellent work, Bagster's *English Hexapla*, which contains the Greek text, with six English versions in parallel columns beneath it, and a full historical account of each, in a quarto volume, which may be purchased at a very moderate price. Many of the laity, I doubt not, as well as of the clergy, are able to confirm from their own experience the testimony of a living statesman, who finds that the perusal of one of those versions freshens his interest in the Holy Scriptures, and leads him to see many a familiar text in a new light. The short history of the English Bible which follows is chiefly derived from the standard works mentioned above.

1. **Wycliffe.**—The first complete translation of the Bible into English was commenced by John Wycliffe, who was born near Richmond, in Yorkshire, about A.D. 1324. After passing much of his life in the University of Oxford as student and Doctor of Divinity and head of a House, he died in 1384, at Lutterworth, to the rectory of which parish he had been appointed ten years previously by King Edward III. This translation was made entirely from the Latin Vulgate, without any reference to the original languages, and it was circulated in manuscript, the art of printing being the invention of a later age. His New Testament was finished and published in 1381, and a second edition, revised and freed from some of its errors and obscurities by his friend and curate Purvey, made its appearance in 1388. This it is which is reprinted in Bagster's *English Hexapla*. Of the style of his version it has been observed that “it is racy, homely, familiar, and picturesque, the language of his own age, but far simpler

and more intelligible than that of Chaucer, his contemporary. Wycliffe translated for the people, not for the nobility ; and his translation is really better in style, more lucid and idiomatic, less tortuous and laboured, than his own original writings.” Some of his renderings are of interest, as being borrowed from the phrases or customs of his period. Thus, Cyrenius is called “Cyrus, justice of Syria” (Luke ii. 2) ; “they took Jesu in the moot hall” (Matt. xxvii. 27) ; “the provost stood before the ark” (Judges xx. 28) ; Pontius Pilate is called “Pilate of pounce” (Matt. xxvii. 2), and is entitled “mayor” in the first edition, and “justice” in the second.

2. **Tyndale.**—The effect of Wycliffe’s translation of the Latin Scriptures on the religious life of England has been likened to the first touch of the Saviour’s hand on the eyes of the blind man “who saw men, as trees, walking ;” and when the second touch passed over it by the translation of the Bible from the original languages, and its multiplication by printing, then the light streamed in as on the purblind man who saw every man clearly. William Tyndale, born in Gloucestershire about 1484, acquired his knowledge of Greek, when about thirty years old, by attending the lectures of Erasmus at Cambridge. “To him more than to any man,” says Canon Westcott, “the English Bible owes its characteristic shape ; and the man was not unworthy of the glorious honour for the attainment of which he lived and died.” The Greek Testament of Erasmus, which appeared in 1516, must have been a strong incentive to Tyndale ; but its unfavourable reception in the University, and the commotion which it stirred up against its illustrious editor, were signs of the treatment which any one might expect who devoted himself to the study of it at Cambridge. Tyndale removed to London, where for a time he was hospitably received and sheltered by Humphrey Munmouth, merchant and alderman. Munmouth, when accused before the Privy Council in 1528 of sending money abroad to the assistance of Tyndale, described, in the course of his defence, the manner of Tyndale’s life while under his protection. “I took him,” he said, “into my house half a year ; and there he lived as

a good priest, as methought. He studied most part of the day and of the night at his book ; and he would eat but sodden meat, by his goodwill, and drink but single small beer. I never saw him wear linen about him in the time he was with me. I did promise him ten pounds sterling to pray for my father and mother, their souls, and all Christian souls. I did pay him when he made his exchange to Hamborough."

In the hope of finding a quiet place, where he might accomplish his great design of translating the Bible into English, and enabling "every ploughboy to know more of the Scriptures than did the Pope," he became a voluntary exile from his native land, and carried on his work successively at Hamburg, Cologne, and Worms. His New Testament was published anonymously in 1526. On its arrival in England it was eagerly bought by the people, and as eagerly denounced by the authorities in Church and State. Sir Thomas More, the prototype of some excellent men but intemperate critics who have flourished in the nineteenth century, declared it to be "ignorant, dishonest, and heretical." King Henry VIII., the "Defender of the Faith," immediately, by advice of Wolsey, ordered the book to be burnt ; and burnt it was, at Oxford, at Cambridge, and with great solemnity, in the presence of the bishops and mitred abbots, at Paul's Cross. But as fast as it was consumed, the third edition, published at Antwerp, was brought over to England with the cargoes of wheat which were imported during the great scarcity of corn in 1527.

The first six editions, numbering in all about 15,000 copies, appear to have been almost wholly destroyed by the fierce persecution which was kept up against the book for many years ; not one complete example of them is now known to be in existence. Tyndale lived long enough to hear that the rage against him in England had subsided, and that the king who had burnt his version allowed that of Coverdale to have free course. But he was himself imprisoned, tried for heresy by four divines of the University of Louvain, condemned, strangled, and then burnt—a martyr whose name will be blessed by all generations.

The extent to which Tyndale was influenced in his

translation by Luther's German version and the Latin Vulgate is traced with care and discrimination in the learned work of the late Dr. Eadie, *On the English Bible*, i. 145. Whatever coincidences there may be between his version and these, his work was, as a whole, essentially original and independent, and became the model, in point of linguistic purity and simplicity of style, which his successors copied ; it is not above the intelligence of the “ploughboy” whom he had in his mind's eye when he began it. The few paraphrases which on account of their inaccuracy have been removed in the present revision, we part with regretfully ; they are so pithy, so idiomatic, so characteristic of Tyndale. How clear and vigorous he was in the expression of his own thoughts may be judged from the following specimen opening sentences of the *Prologue to his New Testament* :— “I have here translated, brethren and sisters most dear and tenderly beloved in Christ, the New Testament for your spiritual edifying, consolation, and solace ; exhorting instantly and beseeching those that are better seen in the tongues than I, and that have higher gifts of grace to interpret the sense of the Scripture and meaning of the Spirit than I, to consider and ponder my labour, and that with the spirit of meekness ; and if they perceive in any places that I have not attained the very sense of the tongue or meaning of the Scripture, or have not given the right English word, that they put to their hands to amend it, remembering that so is their duty to do. For we have not received the gifts of God for ourselves only or for to hide them ; but to bestow them unto the honouring of God and Christ, and edifying of the congregation which is the Body of Christ.” (See *Parker Society's Edition of Tyndale*, vol. i., p. 7.)

**3. Coverdale's and Cranmer's Bibles.**—Little needs here to be said of these two versions, the former of which was published in 1535, the latter, called from its size “the Great Bible,” in 1538. Neither of them was an original work ; both may be described as revisions of Tyndale's, with the aid of the Vulgate ; both were done by Coverdale. The Great Bible appeared under the sanction of Cromwell and Cranmer (at that time Archbishop) : it marks an epoch

in the history of the English version, inasmuch as it had the *imprimatur* of Tunstall, Bishop of London, who had been one of the foremost in condemning Tyndale's version: it was published with the licence of the king, who by his royal proclamation commanded that the Great Bible should be set up in every church in a place where it might conveniently be read by the people; and in 1540, in compliance with this injunction, six copies of it were set up by Bishop Bonner in St. Paul's Cathedral.

4. The Great Bible was superseded in 1569 by the **Bishops' Bible**, so called from its having been undertaken by Archbishop Parker, and carried through by a number of revisers, eight of whom were bishops. It was, in the main, a revision of the Great Bible, and was published in a magnificent volume in 1568, and again, after revision, in 1572, bearing on its title-page the important words *cum privilegio regiae voluntatis*; but it does not appear to have obtained authoritative sanction for its exclusive use in churches. Dr. Westcott says "it has received far less attention than it deserves, and in the New Testament it shows considerable vigour and freshness." In treating of it, Dr. Eadie has some judicious remarks bearing on the work of Biblical revision in general. He says: "The process of revision employed in the preparation of this Elizabethan Bible led to a virtual want of uniformity in the various parts of it. There had been little consultation among the revisers, and there was not that final supervision of their work which had been suggested by Bishop Sandys. It is only by earnest deliberation, the constant exchange of critical opinion, and the survey of a term or an idiom on all sides, that a good and popular version can be formed. The earliest translators were virtually individual workers, and their versions bear the stamp of personal toil. The Genevan was the first version that sprang from collegiate labour; and it had naturally, on this account, no small superiority" (*The English Bible*, ii. 100).

5. **The Genevan.**—In the reign of Mary the public use of the Bible was forbidden, and the printing of it was

suppressed. The principal Reformers who escaped to the continent gathered together at Frankfort; and some of them, seceding from their Brethren, and retiring to Geneva, completed in that city the version which is distinguished by the name of the “Genevan.” The first edition was published in 1557; the second appeared in 1560, carefully revised and dedicated to the new Queen Elizabeth. Being of a convenient size (a small quarto), and having a marginal commentary composed in a terse and vigorous style, it quickly became, and for three-quarters of a century continued to be, the household Bible of the English people, though it was never, like the “Great Bible,” authorised for public use. It may be described generally as a revision of Tyndale’s Bible, largely influenced by Beza’s Latin version of the New Testament, which appeared in 1556.

A high estimate of the value of this version is given by those who have made it their study. The following is by Dr. Eadie (*The English Bible*, ii. 30): “The Anglo-Genevan Bible is much more correct than its predecessors, and ranks in value next to that in common use. It was also the great intermediate step between it and Tyndale’s; both were made in exile. It was the self-imposed work of noble-hearted Englishmen; and they could not have spent their enforced leisure to better purpose. Their good scholarship and idiomatic English are alike apparent in many felicitous renderings which yet survive. Beza was their oracle; and he well merited the honour, for he was a masterly Hellenist, of great accomplishments and refined tastes. His exegetical insight was clear and profound, when it was not dimmed by the oblique lights of his theology.”

The Genevan version, after about one hundred and sixty editions of it had been issued, fell gradually into disuse in the reign of Charles I., giving place to the Authorised Version.

**6. The Rheims Version.**—The English Version in use among Roman Catholics is called the Rheims and Douai Bible, the New Testament having been published, as appears from its title-page, “in the English College of Rheims,” in

1582, and the Old Testament at Douai, in Flanders, in 1610. Among those who took part in its production, the two persons whose names are most conspicuous are Gregory Martin, sometime scholar of St. John's, Oxford, who is said to have been the principal translator of the whole Bible; and William Allen, Canon of York, and Principal of St. Mary's Hall, Oxford, afterwards Archbishop of Mechlin, and Cardinal.

Though the Rhemish version is in general a literal translation of the Latin Vulgate, some of the best Greek scholars of the time were concerned in it—*e.g.*, Gregory Martin, who is spoken of as a great linguist; they had the Greek Testament open before them, and in some particulars referred to it with good effect, especially in the attention which they paid to the definite article, inserting it in many places where previous translators had omitted it, and in some places where it is not found in our Authorised Version. They kept in view and used, though without acknowledgement, the previous English versions. They professedly aimed at uniformity of rendering, which, as a principle of translation, King James's revisers pointedly disclaimed, though in another way they shewed their respect for the Rhemish Version by introducing many fresh renderings from it into their revision.

**7. The Authorised Version.**—The last revision, made in the reign of James I., is well entitled to the name which it bears, if not from any exclusive sanction conferred upon it by authority, yet from the exclusive acceptance and general approval which it has retained for so many generations wherever the English tongue is spoken. Not much, however, needs to be said of it in this brief summary. Its praise is on the lips and in the hearts of all. The principles on which it was conducted are set forth in the preface prefixed to it, and in the preface to the Revised Version; the extent to which it was based on Tyndale and influenced by succeeding versions will be apparent in the course of this Commentary. It may suffice here to say that the undertaking, though not actually set on foot by the king, was congenial to his character, and owed much to the active part

which he took in laying down the plan for its accomplishment. A number of divines, forty-seven in all, were selected for the work, and were divided into six companies, two of which met at Westminster, two at Cambridge, and two at Oxford. To each company were assigned portions of the Old and the New Testaments; and when the revision in parts was completed, the whole was subjected to supervision. The work occupied two years and three-quarters, and was published by the king's printer in 1611, with the announcement on the title-page that "it was appointed to be read in churches." On what "authority," if any, this notice was issued, and the authorisation of the "Great Bible" superseded, it does not appear possible now to ascertain.

It will be observed that in the present Revision a return has frequently been made to the very words, and still more often to the sense, of Wycliffe's and the Rhemish versions, and, substantially, to the rendering of the Vulgate; and in a considerable number of such passages the Greek Text has been followed which underlies the Vulgate, in preference to that of Stephens, on which Tyndale's and the Authorised Version are based. These instances, so far as they go—and they go a good way—serve to shew that the textual authorities upon which the current Greek Text has been amended are in agreement with the Vulgate, and that the Vulgate represents better as well as older MSS. than those which were known to Erasmus, Beza, or Stephens; in other words, they support the principle adopted by modern critics of preferring the testimony of the few ancient MSS. which now are known, to that of the later but more numerous authorities.

*Influence of the Vulgate.*—The Latin Vulgate, it need not be said, has exercised, both for good and for evil, a great and lasting influence on the English version: for good, by its close adherence to the original, setting thus an example of the literalism which should be observed in translating the Holy Scriptures, and which has been followed more or less strictly in subsequent versions; for evil, owing to the inability of the Latin language to cope with the strength and subtlety of the Greek, being without a definite

article, not having any means of distinguishing between the aorist (or “præterite”) and the perfect tense of the verb, and though possessed of participles, admitting but sparingly of their use.

From the Vulgate, through our version and liturgy, we have derived the greater part of our religious vocabulary; as, for example, the words “person, essence, scripture, lecture, sermon, grace, adoption, repentance, spirit, glory, satisfaction, conversion, sacrament, redemption, privilege, election, eternity, communion, discipline, missionary, regeneration, justification, congregation,” &c. (Eadie, *English Bible*, ii. 154).

It remains for me to say, in justice to my brother revisers, that for the inception of this work, and for all its faults, I am alone responsible.

I cannot better conclude this Introduction than by adopting a few words from the *Prologue of Myles Coverdale unto the Christen Reader* :—“As for the commendation of God’s Holy Scripture, I would fain magnify it as it is worthy, but I am far insufficient thereto, and therefore I thought it better for me to hold my tongue than with few words to praise or commend it; exhorting thee, most dear reader, so to love it, so to cleave unto it, and so to follow it in thy daily conversation, that other men, seeing thy good works and the fruits of the Holy Ghost in thee, may praise the Father of heaven, and give this Word a good report; for to live after the law of God and to lead a virtuous conversation is the greatest praise that thou canst give unto his doctrine.”

THE following abbreviations are commonly used in the course of the Commentary:—

		Date.
Vulg.	The Latin Vulgate	384
Wycl.	Wycliffe's Version, as revised by Purvey	1388
Tynd.	Tyndale's Version	1534
Cranm.	Cranmer's Version	1538
Genev.	The Genevan Version	1557
Rhem.	The Rhemish Version	1582
Auth.	The Authorised Version	1611

It is to be understood that both Cranmer's version and the Genevan agree with that of Tyndale, except where they are mentioned separately.

COMMENTARY  
ON THE  
REVISED VERSION.

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THE GOSPEL ACCORDING TO  
ST. MATTHEW.

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CHAPTER I.

1 **The book of the generation.** Margin, "Or *the genealogy*." This word well expresses the meaning, but being of Gr. origin, fails to represent the Hebraic phrase of the Evangelist. Moreover, it is more in its proper place, as the translation of its own Gr. original, in the Epistles of St. Paul (1 Tim. i. 4; Tit. iii. 9), where it is joined with terms of disparagement.

The word translated "generation," (*γένεσις, genesis*), has several shades of meaning; here it is synonymous with *γένεα* (*family, or descent*), at ver. 18 with *γένετη* (*birth*).

2 **Judah.**—Auth., "Judas." Here and elsewhere the Hebrew names are rendered in the forms to which we are accustomed in the O. T., not in those which have been given them in the Gr. of the N. T., such as Esaias, Jeremy, Osec, Jesus (for Joshua), &c.,

11, 12, 17. **The carrying away.**—The Gr. word is the same in all three verses, though Auth. varies in its rendering of it.

17 **The Christ.**—Auth., "Christ." It is to be observed that where the article is prefixed in the Gr. as it is here, this name, "the Christ," points to our Lord as "the Messiah," "the Anointed One," foretold in prophecy, and expected by all them that "were looking for the redemption of Jerusalem."

18 **When.**—Auth., "when as," now obsolete; similar in form to "whereas."

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**Betrothed.**—Auth., “espoused,” which formerly had the same meaning, but now is frequently used of the marriage rite itself. Wycl. here has “betrothed,” and so Tynd. and the Genev.; Cranm. “married,” Rhem. “espoused.” Compare Luke ii. 5.

18 **The Holy Ghost.**—Margin, “Or *Holy Spirit*; and so throughout this book.” The two names have to us precisely the same meaning as names of the same Holy Being, and they can therefore be used indifferently; but the words “ghost” and “spirit,” taken by themselves, are not interchangeable, not being in all respects exact equivalents; and whereas the latter word is often used to denote the third Person in the Godhead, the former is never so used.

19 **A righteous man.**—Auth., “a just man.” The Gr. *δίκαιος* is rendered in the New Testament with some laxity, now by one of these words, now by the other. They are not identical in meaning. “Righteous” comprehends the discharge of duty both toward God and man; “just” properly refers to righteousness as between man and man. There is no need, however, in the New Testament to enforce this distinction rigidly. Thus “The resurrection of the just” has been retained in Luke xiv. 14, where the meaning cannot be misunderstood; while in such passages as this the term “a just man” is liable to be taken, and might reasonably be understood, in its more limited sense, but for the ruling of other passages, such as Luke xxiii. 37, 50, which require the wider meaning, and the use of the more comprehensive English word.

21 **For it is he that shall save.**—The pronoun in the Gr. is emphatic. Possibly the emphasis is overdone by this rendering; but it is quite lost in Auth., “for he shall save.” None of the English versions take notice of this, though the Vulg. has *ipse enim salvum faciet* (“for he *himself* shall save”).

22 **Is come to pass.**—The Gr. verb is in the perfect tense. Auth., “was done.” The Evangelist views the event as having happened in his own time, and still present, still continuing, in its effects.

**By the Lord.**—Auth., “Of the Lord.” “Of,” in its good old English use for “by,” might here be taken to mean “concerning.”

**Through the prophet.**—Auth., “by the prophet.” The Lord spake through the prophet as through an instrument or channel. God is also said to have spoken *in* the prophets, as at Heb. i. 1, where see Note; in the Nicene Creed “by (Gr., *through*) the prophets.”

23 **Behold, the Virgin . . .** The passages quoted from the prophetic books of the Old Testament, and the Canticles in St. Luke's Gospel, have been arranged stichometrically—i.e., divided in lines, so as to indicate the metrical structure and the parallelism of the Hebrew poetry.

25 **A son.**—There is but little MS. authority for the reading which Auth. here follows, “her first-born son,” and which is part of the genuine Gr. text in Luke ii. 7.

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## CHAPTER II.

1 **Wise men from the east came.**—Auth., “Wise men came from the east.” The collocation of the words in the Gr. appears to connect “from the east” with “wise men,” rather than with “came,” denoting that their home was in the east, and not that the east was the direction from which they came to Jerusalem.

4 **Gathering together.**—Auth., “When he had gathered together.” This chapter is marked in the Gr. by the frequent combination of a participle and a verb to express a double action, which according to English idiom is usually expressed by two verbs, as in verse 3. The paraphrase by which the Latin language avoids the use of the participle has been adopted in English, especially by the first translators of the Bible, who had the Latin Vulgate always before them. Occasionally, however, as here and in verses 9, 11, the participial construction serves to lighten the sentence, without injury to the rhythm, and with some gain to the vividness of the narrative.

**He inquired.**—So Wycl.; Auth., “he demanded” (after Crannm.); a word denoting, as used in the Bible, an imperious or peremptory interrogation, which though it might be consistent with the character of Herod the king, is not implied by the Gr. *ἐπινθάνετο*. “Inquired” also represents the Greek better than “demanded” or “asked,” as being suggestive, like the imperfect tense of the Greek, of a repeated and continued questioning; which is not the case with the other two words. Compare Note on Acts iv. 7.

5 **By the prophet.**—Margin, “Or *through*,” which is the literal rendering of the Gr. preposition *διὰ*, but would not be intelli-

gible here, as it is at chap. i. 22, where the instrumental meaning “through,” “by means of,” can well be expressed, “spoken by the Lord through the prophet.”

6 **Thou Bethlehem, land of Judah.**—Auth., “Thou Bethlehem in the land of Judah.” The insertion of *in* is unnecessary, and indeed incorrect, the words “land of Judah” being applicable to Bethlehem, considered as the name of the town and the surrounding district, over which district, it is to be observed, Herod extended his massacre (verse 16).

**Shall be shepherd.**—Auth., “shall rule,” Gr. *ποιησεῖ*. It is not often that this beautiful Orientalism, pervading both the Old and New Testaments, can be preserved in English without encumbering the sentence: *e.g.*, it would not be admissible in Revelation ii. 27, xii. 5, xix. 15, where “rule” has been retained; for in these places it is not the general character of the shepherd, but the notion of guidance, and so of governance, one of his offices, which is predominant.

7 **Learned of them carefully.**—Auth., “inquired of them diligently.” The Gr. verb denotes not the act of inquiry, but its result (“learned”), and exactness rather than diligence. All previous versions have “diligently,” except Wycl., “busily;” Vulg., *diligenter*. “Diligence” was a bright and suggestive word while the Latin was a living language; but now, though not obsolete, it has become somewhat faded and colourless; and “pains-taking” is a stronger word. “Ascertained,” as used in modern English, would fairly, but somewhat feebly, represent the Greek in this place.

8 **Search out carefully concerning the young child.**—The two prepositions expressed by “out” and “concerning” are omitted in Auth., “Search diligently for the young child.”

- **That I also may come and worship him.**—Following the Greek order. Auth., “That I may come and worship him also,” intending the same sense, but making it possible for a careless reader to connect “also” with “worship,” or even with “him.” The position of “also” in an English sentence seems often to depend on other considerations than those of perspicuity, and its true connection is left to be determined by the intelligence of the reader. Here perhaps it was thrown to the end to prevent the concurrence of open vowels, “I also.”

9 See Note on ver. 4.

11 **Offered.**—More close to the original Gr., and more suitable to

an act of adoration, than Auth. “presented.” All previous versions have “offered.”

13 **An angel.**—Auth. has “the angel,” following all previous versions. But in ver. 19, Auth., as well as Tynd. and his successors, rightly, though inconsistently, omit the article.

**Until I tell thee.**—Auth., “Until I bring thee word.” So Tynd. The Gr. is different from that which is well rendered “bring thee word” in ver. 8.

15 **Did I call.**—Auth., “have I called.” The Gr. aorist here refers to an action completed long before; as is shown by the passage of Hosea xi. 1, “When Israel was a child, then I loved him, and called my son out of Egypt.”

16 **The male children.**—Gr., *τοῖς παιδαῖς*; Auth., “The children,” thus doubling the number of the slaughtered innocents; and so Tynd. and Cranm., following Wycl. But Geneva had “male children,” and the Rhem. “men children,” following Vulg., “pueros.”

**Borders.**—Gr., *ὅραις*; Auth., “coasts,” a word only used now of the sea shore.

18 **A voice was heard in Ramah.**—Auth., “In Rama was there a voice heard.” This inversion of the Greek order produces awkward English, is of no advantage to the rhythm, and is not required for emphasis. It is derived from Tyndale, and is not in the Auth. of Jer. xxxi. 15.

**Jeremiah.**—**Ramah.**—See Note on chap. i. 2.

18 **Lamentation.**—Auth. Omitted in accordance with change of Greek text.

**And she would not.**—Auth., following Tynd., “and would not.” This change, or rather restoration of Wycl.’s rendering, is required to make the sentence grammatical.

22 **But.**—“Notwithstanding” (Auth.) is never wanted as a translation of the little word *δέ*, which is no more than a connecting link between one word, or clause, or sentence, and another, and may be rendered “and” or “but,” according to the context.

**Withdrew.**—The Greek *ἀναχωρέω* bears several shades of meaning in the N. T.; *e.g.*, “departed,” ver. 12. Here “withdrew” is more suitable than Auth. “turned aside.”

23 The Greek particle *ὅτι*, “that,” when it introduces a saying or quotation which is the substance, but not the exact form, of what

was said or written, is to be translated “that”; sometimes it may be regarded as a part of that which it introduces, and in that case must be left out in translation. Here it is prefixed to a quotation which is not given *verbatim*; and it should therefore be translated. The contrary is the case at chap. iv. 6.

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### CHAPTER III.

1 **Cometh.**—Gk., *παραγίνεται*. Auth., and all English versions except the Rhem., have “came.” Vulg., *venit*, is ambiguous in tense.

3 **Isaiah the prophet.**—Auth., “the prophet Isaiah.” This may seem a small matter; but it is well, even in this, to follow the usual order of the Greek, which is indeed commonly observed by Auth. Once only is this order reversed in the Greek, Acts ii. 16.

**Make ye ready.**—Auth., “prepare ye.” The Gr., *έτοιμάζειν*, is translated both ways. The change here is consequential on that which it was necessary to make in the parallel passage, Mark i. 3, where see Note.

4 **John himself.**—Auth., “the same John,” which is perhaps rather an archaic than an incorrect use of “same.” It was “this John” in all the versions till the Rhem. changed to “the said John.” Gr., *Αὐτὸς δὲ ὁ Ἰωάννης*.

**Food.**—Auth., “meat.” This word has long lost the comprehensive meaning which it bore three centuries ago. The Auth. has “food” about forty times in the O. T., but only four times in the N. T. (not once in the Gospels); “meat” about sixty times in the N. T., and frequently in the O. T.

8 **Fruit.**—Auth., “fruits.” Change in Gr. text.

**Worthy of repentance.**—Auth., “meet for repentance,” which was probably suggested by Beza’s Latin version, *convenientes resipiscentiae*, amending Vulg., *fructum dignum penitentia*. “Meet for,” though it may be rightly understood, is open to misinterpretation.

Margin, “Or, *worthy of your repentance*.” Whether this rendering should be taken, or that which stands in the text, depends upon the force of the article in the Gr.— $\pi\hat{\eta}s\ \mu\epsilon\tau\alpha\omega\hat{\eta}s$ —which may denote the grace of repentance (in the abstract), or “the repentance which you profess.” The former has been thought the more probable.

10 **And even now.**—The inference being that there is no time to be lost. Auth., “And now also.” Change in Gr. text.

12 **Cleanse.**—Auth., “purge.” The simple verb  $\kappa\alpha\theta\alpha\pi\hat{\iota}\hat{\omega}$  is almost always translated “cleanse” in Auth.; and the compound,  $\delta\alpha\kappa\alpha\theta\alpha\pi\hat{\iota}\hat{\omega}$ , has been conformed to it, both here and in the parallel passage, Luke iii. 17.

**But the chaff he will burn up with unquenchable fire.**—Auth., “but he will burn up the chaff.” Here again the preservation of the Gr. order throws the emphasis on the emphatic word.

14 **But John would have hindered him.**—This gives the Gr. imperfect its proper sense, which is overlooked in Auth. “forbad him.” Moreover,  $\delta\alpha\kappa\omega\lambda\hat{\nu}\epsilon\hat{\iota}\nu$  is to “hinder,” not to “forbid.”

16 **From the water.**—Auth., “out of the water.” the Gr. being  $\hat{\alpha}\pi\hat{\iota}\hat{\omega}$ , not  $\hat{\epsilon}\kappa\hat{\iota}$ .

**As a dove.**—Auth., “like a dove.” Gr.,  $\hat{\omega}\sigma\epsilon\hat{\iota}$ , “as it were”; denoting the manner of descent, not resemblance in form.

**Coming upon him.**—Auth., “lighting upon him.” Gr.,  $\hat{\epsilon}\rho\chi\delta\mu\epsilon\hat{\nu}\hat{\omega}\hat{\iota}\pi\hat{\iota}\hat{\nu}\hat{\omega}$ . The corrections in this verse are all in agreement with Wycl. and Rhem. Auth. follows Tynd. and his successors.

17 **A voice out of the heavens.**—All English versions, “a voice from heaven,” although “the heavens,” in the plural, have been spoken of in the preceding verse. In nothing does the Gospel of St. Matthew more strongly show its Hebraic authorship than in the distinctive uses of the singular and plural of the word *heaven*. (1) In the singular, “heaven” is applied to all that lies outside the earth, whether the subject be the birds of the *air*, or the face of the *sky*, or the “clouds of *heaven*,” or the “stars of *heaven*;” also when the invisible world is mentioned, as the “angels in *heaven*,” and the *heaven*, the “throne of God,” and when the whole universe is comprehended in two words, “the *heaven* and the *earth*.” (2) “The *heavens*,” in the plural, is very rarely used, except where there is reference more or less distinct to the dwelling-place of the Most High. Thus instead

of “the kingdom of God,” of which we read so often in the other three Gospels and the rest of the New Testament, we have a term common in Rabbinical writings, “the kingdom of heaven,” literally, “of the heavens” ( $\tauῶν οὐρανῶν$ ), peculiar to St. Matthew’s Gospel, in which it is found not less than thirty times. Other expressions peculiar to St. Matthew are, in the Lord’s Prayer, “Our Father, which art in heaven” (lit., “the heavens”), though the singular number is used in the same prayer, “as in heaven;” and “our heavenly Father” (lit., “our Father from the heavens.”) “The powers of the heavens” (meaning the greater lights, the sun and moon), which is found in the first three Gospels, is an exception to this statement, but is from the Old Testament (Isa. xxxiv. 4).

The usage of St. Mark in this particular agrees with that of St. Matthew, except as to “the kingdom of heaven.” In St. Luke the plural, “heavens,” occurs only four times; in St. John, not once; in the Acts, twice; in the Epistles frequently; in the Apocalypse, once only (chap. xii. 12), “Rejoice, ye heavens.” The distinction here pointed out appears to have arisen among the Jews from the Rabbinical conception of heaven as consisting of several regions or layers, one above another; whence the expression of St. Paul, “the third heaven,” in 2 Cor. xii. 2—i.e., the highest heaven. According to some Rabbinical writers the number of these regions was seven.

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## CHAPTER IV.

2 **He hungered.**—Auth., “he was an hungred,” a word now obsolete, similar in formation to *afeared* (which is found in Spenser, and still used in rural dialects); the *n* added before *h*, as in “an horse.” Wycl. here has, “he hungered”; Rhem., “he was hungry.” Both these forms occur elsewhere in Auth.; and there being three modifications of the same word, all conveying the same sense, it is no wonder that one of them has dropped out of use.

3 **If thou art.**—Auth., “If thou be,” which would represent  $\epsilonἰν$   $\eta\varsigma$ . “If” with the indicative is as correct in English as in Greek, and is frequently found in Auth.—e.g., 2 Cor. xi. 4.

Margin, “Gr., *loaves*.” The word for “bread” is in the plural.

**Become.**—Auth., “be made;” Gr., *γένωνται*. It is proper to mark this: by the *fiat* of a word, and not by any handiwork, was the change to be brought about.

5 **Taketh him.**—Auth., “taketh him up.” The Gr. means literally, “taketh [him] along with him.”

**He set him.**—Auth., “he setteth him.” Change in Gr. text.

**The pinnacle.**—A particular part of the temple, as appears from the article, which is omitted in Auth. The margin gives the literal meaning of the Gr., *πτερόνγιον*, *wing*. What part it may have been there are no means now of determining.

6 **On their hands.**—Auth., “in,” &c., giving to the Gr. preposition *ἐπί* a meaning which it will not bear.

**Lest haply.**—Auth., “lest at any time.” A change frequently made—*e.g.*, Matt. v. 25, xiii. 15. In Luke xiv. 29, Acts v. 39, Auth. itself has “lest haply.” The proper temporal sense of *μηπότε* passes into a notion of contingency.

12 **Delivered up.**—Auth., “cast into prison,” which was the subsequent act of the authorities to whom he was “delivered up.” (Comp. Matt. x. 17, 19, &c.) **Withdrew.** See on chap. ii. 22.

13 **By the sea.**—Auth., “by the sea-coast.” Gr., *τὴν παραθαλασσίαν*, to be distinguished from *τῆς παραλίου* (*χώρας* understood,) which is rightly translated “the sea coast” at Luke vi. 17.

16 **Did light spring up.**—Auth. (following Tynd., &c.) “light is sprung up.” Wycl. alone gives the tense correctly, “light arose to them.” The later versions seem to have been led into their erroneous mode of rendering by Vulg., *orta est*, which was not in itself incorrect.

19 **Come ye after me.**—“Follow” is used in Auth. to translate many Gr. words and phrases for which a more literal as well as a varied rendering is desirable.

21 **Boat.**—Auth., here and elsewhere, “ship,” which gives an erroneous idea of the size of the fishing vessels on the lake (Gr. *πλοῖφ*). All the former versions have “ship,” and Vulg., *navi*.

24 **All that were sick, holden with . . .**—Auth., “All sick people that were taken with,” &c. The text follows more closely the Gr. construction, and also gives the participle its proper meaning, which is not “being taken” or seized, but “being held fast.”

24, 25 “People” is without need inserted in Auth. By “the people,” at the end of ver. 23, is meant the Jewish nation (Gr.,  $\tauῷ λαῷ$ ).

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## CHAPTER V.

- 1 **When he had sat down.**—“When he was set” runs through all the English versions, showing that “to sit” was formerly conjugated like “to come” and “to go.” Vulg., *cum sedisset*. “Set,” at verse 14, is the rendering of a Gr. participle ( $\kappaειμένη$ ).
- 10 **That have been persecuted.**—The Gr. is in the past (præter-perfect) tense. The Vulg. and all English versions render it as a present, “which are persecuted.” By attention to this point, the distinction is made more clear between those who are spoken of in this verse and those who are addressed in the next. The latter class (including our own selves) are thus encouraged, in case we suffer persecution, by the assurance that they who have suffered before us “for righteousness’ sake” are already blessed.
- 11 **Reproach.**—“Revile,” which is the rendering of Tynd. and all subsequent versions, is too strong a word for the Gr.
- 13 **Its savour.**—Auth., “his.” The distinction of genders with regard to this and other inanimate objects has become archaic, though it lingers in some provincial dialects of England; and the language has gained in simplicity, though not in poetry or euphony, by the substitution of “its,” which in 1611 had no place in the Bible, but is used by Shakspeare, *e.g.*, five times in the *Winter’s Tale*, and by Milton, though rarely, in *Paradise Lost*.
- 15 **Lamp . . . stand.**—Auth., “candle . . . candlestick;” and so all English versions, except Wycl., “lantern . . . candlestick,” following Vulg., *lucernam . . . candelabrum*. Our translators were probably not aware that *candelabrum* was commonly used by the Romans (like “chandelier” by us) for a lamp-stand as well as “a candlestick;” and seeing it used in the Vulg. to translate

the Gr.  $\lambda\nu\chi\nu\lambda\nu$ , they took “candle” for  $\lambda\nu\chi\nu\nu$ , in this and some other places, reserving “lamp” for  $\lambda\alpha\nu\tau\alpha$  (*lampas*). The seven-branched candlestick of the Temple was lighted by lamps, not by candles.

15 **The bushel . . . the stand.**—All English versions omit the article, which denotes that the utensils thus referred to were things usually to be found in every house.

**Shineth.**—Auth., “giveth light,” following Crann., but in the next verse, for the same Gr. both these versions have “shine.”

17 **I came.**—So Wycl. and Rh.; Auth. with Tynd., “I am come.” The Gr. is the aorist; Vulg., *veni*, may be either “I came,” or “I am come.”

18 **Pass away.**—Auth., “pass,” following Wycl. and Crann. here, but with “pass away” at chap. xxiv. 35, and in other similar passages. Tynd. and Genev., “finish.” Vulg., *transeat*, reminding us of “sic transit gloria mundi.”

20 **In no wise.**—Auth., “in no case.” The emphatic negative  $\sigma\nu\mu\nu$  is not elsewhere so rendered in Auth. The previous versions have in this place simply, “ye shall not,” following Vulg., *non intrabitis*.

21 **It was said to them of old time.**—Auth., “by them,” following Beza, *dictum est a veteribus*. All previous versions, following Vulg., with Chrysostom, &c., “to them.” The Gr. is in itself ambiguous; but the meaning is decided by the consideration that the commandments which follow were given, not by sundry lawgivers or teachers, but by one, by Moses to the Israelites: and the antithesis may be thus expanded: “This was said by Moses to them of old time: but I say unto you.” Both the pronouns (especially “I”) are here emphatic in the Gr. Moreover, the Gr.  $\epsilon\rho\rho\epsilon\theta\eta$  in the New Testament and in the LXX. is not followed by a noun describing the speaker, but by one which (as here) denotes the persons addressed. Compare Rom. ix. 12, 26.

Thus at the very outset of His ministry our Lord assumes Divine authority, not speaking in the manner of the scribes, the servile expounders of Rabbinical tradition, but taking upon Himself to enlarge and spiritualise the law given by Moses under inspiration from God.

21, 22 **Every one . . . whosoever.**—Auth. repeats “whosoever,” losing sight of the variation in the Gr.

22 The omission of “without cause” (Auth.) is consequent on a

change of the Gr. text. The Auth. and Cranm. alone follow a text which had the omitted words.

**The hell of fire.**—Auth., “hell fire;” the Gr. being literally “the Gehenna of fire.” Gehenna was originally the name of a valley near Jerusalem, in which the Israelites offered their children in sacrifice to the false god Moloch. After its defilement by Josiah, recorded in 2 Kings xxiii., it was regarded as an accursed place; and its name, being a name of horror, became a by-word with the Jews of later times for the place of future retribution. So it is said in the Rabbinical commentary (the Targum) in Isa. xxxiii. 14, “Gehenna is the eternal fire” (Plumptre, commentary on this verse, and Dr. Field, *Otium Norvicense*, part 3, p. 3). The old English “hell,” therefore, in its modern acceptation, seems fairly well to represent Gehenna. The Gr. construction requires that “of” should be inserted. So Rhem.: Wycl. has “fire of hell.” Vulg. may be taken either way, *reus erit Gehennæ ignis*. Tynd., “hell fire.”

23 **If therefore.**—Auth., following Tynd., Cranm., and Luther (*Darum wenn*), “Therefore if.” The return to the Gr. order lightens the sentence, and is a change, which, though slight, has been often made with advantage.

23 **If thou art offering.**—The present tense in the Gr. supposes the remembrance to occur, as is very likely to be the case, when the worshipper is in the act of offering his gift. Auth., “if thou bring,” which less vividly conveys the same idea that the sacrifice is inchoate, not completed; but the Gr., here rendered “bring,” has its usual and proper meaning, “offer,” given to it in the next verse.

25 **Lest haply.**—Note on chap. iv. 6.

26 **The last farthing.**—So Wycl. and Rhem., following Vulg., *novissimum*, and in accordance with English idiom. This is the only place in which the Gr. is rendered “uttermost” in Auth. (after Tynd.), except Acts i. 8, xiii. 47, where it has its proper local meaning, “the uttermost parts of the earth;” “utmost, uttermost, outermost,” being the opposite to “inmost, innermost.”

**Till thou have paid**, like the Gr., *ἔως ἂν ἀποδῷς*, leaves it uncertain whether it ever will or can be paid. Auth., “till thou hast paid,” points to a definite time when it will have been paid. The Genevan first introduced the definite future here into the English version.

29 **Causeth thee to stumble.**—Auth., “offend thee,” which would mean “sin against thee,” or “displease thee,” whereas

the Gr. means “causeth thee to stumble,” and in the metaphorical sense in which it is very frequently used in the N. T., “causeth to sin.” The noun (*σκάνδαλον*, *scandalon*) is properly a “stumbling-block.” Though occurring fifteen times in the New Testament, and twenty times in the LXX., it is scarcely ever found in profane authors. Here the word is appropriate in its figurative sense, the eyes being mostly in fault when we take a false step in walking; and it is through the eyes that the sin mentioned in the last verse has been committed. But in ver. 30, and generally, the original metaphor is lost sight of, and the word signifies that which causes a moral fall—a temptation to sin. The English word “scandal” bears a very different meaning; so does “slander,” which comes to us through the French, and is another form of the same original. There is a singular variety in the English versions as to the rendering of the word in this place. Wycl. has “slander thee;” Tynd., followed by Auth., “offend thee;” Cranm., “hinder thee;” Gen., “cause thee to offend;” Rh., “scandalise thee” (following Vulg., *scandalizet te*).

**And not thy whole body be cast into hell.**—Auth. inserts that, “and not *that* thy whole body,” &c., i.e., “and not profitable that thy whole body be cast,” &c., thus giving a wrong turn to the sentence, the whole of which depends on “it is profitable for thee” at the beginning.

30 **Go into.**—For Auth., “be cast into,” by change in Gr. text.

32 **Maketh her an adulteress.**—Literally, “causeth her to have committed adultery.” Auth., “causeth her to commit adultery.” A change consequent on change in Gr. text (the verb being in the past tense, the aorist, instead of the present).

**When she is put away.**—Auth., “her that is divorced.” The Gr. is the same here as in the two places above, where it is thus rendered.

35 **The footstool of his feet.**—Auth., “his footstool,” following Tynd. Wycl. and Rhem. preserve the Hebrew idiom, following Vulg., *scabellum est pedum ejus*.

**Nor by Jerusalem.**—The Gr. is literally “toward” (*εἰς*); doubtless, when they swore by the holy city, they looked towards it, as they did in their prayers.

37 **Your speech.**—Auth., “communication,” with all previous versions, except Wycl., “your word.”

**Is of the evil one.**—Margin, “or, *evil*, as in ver. 39; vi-

13." Auth., "cometh of evil." (So Tynd.) The question between the masculine and neuter is a doubtful one, the Gr. being, *ἐκ τοῦ πονηροῦ*, but appears to be decided by ver. 39, where see note.

39 **Resist not him that is evil.**—So Wycl., "an evil man," the Vulg. being, *non resistere malo*. All other English versions, "evil" (in the abstract). But we are bound to resist evil, and him also who is the author of it (James iv. 7). The Gr., therefore, though in itself ambiguous, must signify "the evil man," as at 1 Cor. v. 13, where the masculine is used, "Put away the wicked man from among yourselves." Some explain this precept as forbidding retaliation, "return not evil for evil;" but there is no example of the verb which is here rendered "resist" having any other sense.

40 **Go to law.**—The Gr. is so rendered at 1 Cor. vi. 1. Here Auth. has, "sue thee at law." The word includes litigation, whether in prosecution or defence.

41 **Compel.**—Margin, "Gr. *impress.*" The word, which is of Persian origin, is connected with the custom of impressing horses and men for the use of a king's courier carrying despatches; it is used (chap. xxvii. 32) with reference to Simon of Cyrene.

44 The omissions in this verse are consequent on changes in the Gr. text.

48 **Ye therefore shall be.**—Auth., "Be ye therefore," following Wycl. and Rhem., and Vulg., *estote*. The Gr. is the future indic., used often, as here, with an imperative meaning, as in the Commandments.

**Your heavenly Father.**—For Auth., "Your Father which is in heaven," by change in Gr. text.

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## CHAPTER VI.

1 **Do not your righteousness.**—For Auth., "alms," by a change of Gr. text, which is generally received. Vulg., *justitiam*, followed by Wycl. and Rhem. The Auth. follows Tynd. The

command is thus of general application, and not limited to alms-giving.

**With your Father.**—*i.e.*, in his judgement. So Craum.: Auth., following Tynd. and Genev., “of.” The Gr. is  $\pi\alpha\rho\acute{a}$ , which the Vulg. renders well by *apud*.

2 **They have received their reward.**—Auth., “They have their reward.” The Gr. is in the present tense, but with the sense of the perfect, “they have got it” ( $\alpha\pi\acute{e}xouσi$ ). So Vulg., *recepierunt*, followed by Wycl. and Rhem. The Auth. follows Tynd.; but in a similar passage (Luke vi. 24) has “ye have received,” following Genev.

4 **Shall recompense thee.**—Auth., “reward.” The Gr. is  $\alpha\pi\acute{o}\delta\acute{a}\sigmaei$ ; but in vers. 1, 2 “reward” (the noun) represents a different Gr.

The omission of “openly” (Auth.) is consequent on a change in the Gr. text, as also the substitution of the plural for the singular in the next verse.

6 **Inner chamber.**—Auth., “closet.” The Gr. is the same as in Matt. xxiv. 26, “Behold, he is in the secret chamber” (Auth.), and properly means “a storehouse.”

10 **As in heaven, so on earth.**—Auth., “in earth, as it is in heaven.” The Gr. order is followed, as in Luke xi. 2 (Auth., but omitted in the Revision). There is much diversity in the earlier versions. Vulg., *sicut in caelo, et in terra*, according to the Gr. order, is followed by Rhem. only. The inverted order is that of Wycl. and Tynd. The Gr. order emphasizes the last words, “so on earth”; the Auth. throws the stress on “as it is in heaven,” and suggests, as the meaning of the petition, “may Thy will be done on earth, as perfectly as it is done in heaven;” whereas the true meaning, according to the Gr., is, “may Thy will, which is done in heaven, be done on earth also,” no comparison being implied as to the manner in which it is done: the connecting particles being “as” ( $\acute{e}s$ , not  $\kappa\alpha\theta\acute{e}s$ ) in heaven, “also” ( $\kappa\acute{a}i$ , not  $\o\acute{u}τ\acute{a}s$ ) on earth.

It is worthy of notice that “heaven” appears in the Gr. as a plural at the beginning of the prayer, and here in the singular. (See Note on chap. iii. 17.)

13 **Bring us not.**—Auth., “lead us not,” with Vulg., *ne nos inducas*, and all English versions; Gr.,  $\mu\acute{n}i\acute{e}i\sigma\acute{e}v\acute{e}\gamma\kappa\acute{p}s$ . This verb in the six other places of the New Testament in which it occurs, and in classical Gr., is “to bring,” or “carry,” not to “lead;”

and when said of a person it implies that he is made to go, if not against his will, without his consent. Compare the petition in the Litany of the Church, “That it may please thee to bring into the way of truth all such as have erred and are deceived.” “To lead” is suggestive of a consenting will. Thus it is remarked by Bishop Andrewes in his *Analysis of the Lord’s Prayer* (published in 1611), that *qui ducitur volens ducitur*, “he who is led is led with his own consent,” and that the Gr. word in this place is “rather *ne inferas* than *ne inducas*” (*Sermons*, Oxford edition, 1843, vol. 5, p. 446). Of our Lord it is said (Matt. iv. i.), that He “was led up” ( $\dot{\alpha}\nu\dot{\chi}\theta\eta$ ), and (Luke iv. i.) that He “was led” ( $\dot{\alpha}\gamma\tau\tau\omega$ ) by the Spirit into the wilderness to be tempted of the devil. He was led; His will then, as always, going along with the Divine will. This cannot well be said of us, at the very moment when we are deprecating exposure to temptation; “bring not” is, then at least, more appropriate to our frame of mind than “lead not;” at any rate, it is the word which, if we are to follow literally our Lord’s injunction, He has prescribed for our use.

It has been observed that “lead” is an over-strong and painful word, drawn from the Vulgate, and used there for the reason that the Latin has no verb which adequately represents “bring” in the sense required here. (“*Ely Lectures on the Revised Version*,” by Canon Kennedy, p. 71.)

**Deliver us from the evil one.**—All English versions, “from evil;” Vulg., *a malo*. Beza, Bishop Andrewes (*Sermons* vol. 5, 457), Bengel, Bishop Wordsworth, and other modern commentators, “from the evil one.” The Gr.  $\alpha\pi\delta\tau\omega\pi\eta\rho\omega\tilde{\nu}$  may be either masculine or neuter, and is rendered ambiguously in the Latin *a malo*. The question is whether in this place the masculine or the neuter is to be preferred; and the answer to this question requires consideration of the usage of the New Testament, and of the sense attached to the word in the ancient exposition of the prayer.

It appears that our Lord unquestionably used  $\delta\pi\omega\eta\rho\tilde{\nu}$  of “the evil one,” in Matt. xiii. 19, “then cometh the evil one,” and chap. xiii. 38, and probably in this discourse, chap. v. 37 (see above) and John xvii. 15, and that it was clearly so used several times by St. John (1 John, ii. 13, iii. 12; v. 18, 19. Compare John viii. 44, 1 John iii. 8). The passages where it is undoubtedly neuter are only two—Luke vi. 45, and Rom. xii. 9—“Abhor that which is evil;” there are also three or four places in which the same ambiguity exists as in the Lord’s prayer.

The masculine sense agrees well with the context, “Bring us not into temptation, but deliver us from the tempter.”

As regards versions, the most ancient Syriac appears to have the masculine rendering. The most ancient Latin, followed by St. Jerome in the Vulg., has *a malo*, which was taken by the Fathers of the Latin Church generally, though not by the most ancient, as a neuter. It will be seen that *malus* is the rendering given in the Vulgate for the Gr. *ὁ πονηρός*, the evil one, at chap. xiii. 19, where see note. In the Sahidic, the version of Upper Egypt, it is a masculine: in the Memphitic, the version of Lower Egypt, it is ambiguous; but in the liturgy of that Church it is interpreted as a masculine, “Deliver us from the evil one and his works:” and so it is interpreted in the three most ancient Gr. liturgies, which are named after St. James, St. Mark, and Adæus. The earliest Latin liturgies (those of the Western Church), following the example of the later Latin fathers, have the masculine.

The Greek Fathers, who expound or refer to this petition, all take the masculine interpretation—*e.g.*, the Clementine Homilies, Origen, Dionysius of Alexandria, Cyril of Jerusalem, Gregory Nyssen, Didymus of Alexandria, Chrysostom, Isidore of Pelusium; so does the earliest Latin Father, Tertullian, followed by Cyprian. In Latin writers, as Ambrose and Hilary, a change is manifest; and Augustine sets the example, which has been followed by the Western Church, of taking the neuter sense, “evil,” in general, not the “evil one” as a person. For a full investigation of the evidence of which the above is a brief summary, the reader is referred to the able papers on this subject by the Bishop of Durham (Lightfoot), which appeared in the *Guardian* of September, 1881, in answer to a learned argument on the other side by Canon Cook, entitled “A Protest against the Change in the Last Petition of the Lord’s Prayer adopted in the Revised Version.”

It has been observed in further confirmation of the masculine rendering, that, according to St. Matthew, the prayer was delivered by our Lord shortly after He had himself been led into temptation, and had been in conflict with the “evil one.”

Canon Cook has recently replied to the Bishop of Durham, and the deeply interesting discussion is not yet concluded. (June, 1882.)

13 The omission of the Doxology is rendered necessary by the great preponderance of textual authorities against it. It is not in the Vulgate, and is not generally used in Western Christendom. Its interpolation into the Gr. text was probably in the first in-

stance due to its use as a proper termination of the prayer in the services of the Church. The omission of the Doxology in the Church Catechism is readily accounted for, when it is borne in mind that the Lord's Prayer was generally known and taught in Western Europe according to the Latin use, without the Doxology, until the publication of the New Testament in Greek by Erasmus, in 1516. He in the text of subsequent editions indicated its doubtfulness, and in his Commentary (1522) argued strongly against its authenticity: and though retained by Stephens (1546) and Beza (1598) in their editions of the Greek Testament, and in Elzevir's text of 1633 (now current under the title of the *Textus Receptus*) it was not admitted into any part of the service of the Church prior to the Revision of the Prayer-book in 1662; and then it was probably introduced (as has been suggested by Freeman, *Principles of Divine Service*, Part 2, p. 108) in consideration of its use in the morning service of the Greek Church. It was judged to be spurious by Mill in his critical edition of the Gr. Test. (Oxford, 1707.) See Note on 1 Pet. iv. 11.

- 18 **That thou be not seen.**—So Anth. at verse 5, where the Gr. is the same; but here “appear not,” probably because of “seeth in secret,” in the same verse. But “appear not,” is inappropriate, being suggestive of the outward seeming as opposed to the reality.
- 19 **Consume.**—All English versions “corrupt,” except Wycl., “destroyeth;” Vulg., *demolitur*. The Gr. is, literally “maketh to disappear.” We do not say, cloth is *corrupted* by the moth, or, iron is *corrupted* by the rust; the word has now a moral significance, which does not in any degree appertain to the Greek.
- 21 **Thy treasure.**—By change in Gr. text from “your treasure” (Anth.). The sudden transition from plural to singular, and singular to plural, is a characteristic of the Mosaic laws and precepts. Our use of “you” for “thou” precludes us from resorting to this mode of giving vivacity and variety to a familiar discourse; but it is used several times by our Lord in this and the following chapters.
- 22 **The lamp of the body.**—All English versions, “light,” except Wyel. and Rhem; Gr., as before,  $\lambda\beta\chi\nu\sigma$ . The eye receives light, but is in no true sense a light itself.
- 23 **The darkness.**—All English versions, “that darkness;” here, as in many other places, being misled by the Vulgate, which, as the Latin language has no article, either neglects the Greek article, or over-translates it, and here has *ipsæ tenebræ*.

25 **Be not anxious.**—Auth., “Take no thought,” apparently using that phrase here and in 1 Sam. ix. 5, to denote *anxious* thought, which is the meaning of the Gr.; Vulg., *ne solliciti sitis*; Wycl., “be not busy;” other English versions, “be not careful.” “Over-careful” is not a classical phrase, or it might have been accepted.

**Food.**—All English versions, “meat;” which has now a much more limited meaning than the Gr. *τροφῆς*, “nourishment.” The article, omitted by all except Rheims., signifies “the food which sustains the life . . . the raiment which clothes the body,” and the thought, thus expanded, resembles that in chap. xxiii. 17, “Whether is greater, the gold or the temple that sanctifies the gold?”

26 **Birds.**—All English versions, “fowls,” which, like “food,” is now in modern usage a word of limited meaning in comparison of the Gr. *πτερεινά* which it represents; though it is etymologically equivalent to it. Vulg., *volatilia*.

**Of the heaven.**—Auth. “of the air;” All above the earth was to the Hebrews “heaven.”

26 **Of much more value.**—So Anth., for the same Gr., at chap. x. 31, but here, following Tynd., “much better.” Vulg., *pluris estis*. Wycl., “ye are more worthy.”

27 **Stature.**—Margin, “or, age.” The latter rendering has been supported, on the ground that it is the proper meaning of the Gr., as in John ix. 21; Heb. xi. 11. But “a cubit” is a measure of length, and is applied in classical Gr. to the measurement of a man’s stature, as in Aristoph. *Vespæ*, 553, and is not a measure of age. Compare also Luke xix. 3, where the same Gr. is properly rendered “stature” (see Field’s *Otium Norv.*, Part 3, p. 4).

30 **If God doth so clothe.**—“If,” in Gr. or Engl., with the indicative mood, puts hypothetically what might be assumed as a certainty. “If he so clothes, as he does”—Auth., “if he clothe,” states it as uncertain, whether the hypothesis be true or not.

33 **His Kingdom.**—For Auth., “the kingdom of God,” by change in Gr. text.

34 **Will be anxious for itself.**—For Auth., “for the things of itself; “things of” being omitted in Gr. Text.

## CHAPTER VII.

2 **Measured unto you.**—Auth., “measured to you again,” following a different reading of the Gr. text.

4 **Let me cast out.**—So Auth., in the next verse, for the same word; here, “pull out.”

9 **Who, if his son shall ask him . . . will give.**—Auth., “whom, if his son shall ask him . . . will give,” an ungrammatical construction, like that in chap. xvi. 13, “whom do men say that I am.” (See Latham’s *English Grammar*, vol. ii., p. 361.)

**A loaf.**—Auth., “bread.” The Gr. in the singular is properly “a loaf” (compare Mark viii. 14), and here something is gained by marking this, and so suggesting the outward resemblance which may be supposed between a loaf and a stone, as between a fish and a serpent.

13 **Narrow is the gate.**—So Rhem. All other Engl. versions have “strait,” which, as an adjective, has almost gone out of use. Being derived from “strict” (Latin, *strictus*), it is not to be confounded with “straight,” which is the same as “stretched.”

**Enter in.**—So Wycl. and Rhem., following Vulg., *qui intrant per eam*, and rendering the Gr. exactly. Auth., after Tynd., “go in.”

14 **Straightened.**—Auth., “strait.” The Gr. is not the same adjective as at ver. 13, but the participle of a verb signifying “to press,” or “hem in.”

16 **By their fruits, &c.**—The order of the Gr. is inverted here in Auth., but followed in ver. 20.

22 **Mighty works.**—Auth., “wonderful works;” the Gr. literally being “powers,” and suggestive of “might” rather than “wonder.” Tynd. renders the Gr. by “miracles,” and is followed by Crumm., Genev., and Rhem. The Vulg. has *virtutes*, and hence Wycl. “virtues.” “Mighty works” is the rendering of Auth., in other places of the Gospels, but in the Acts and Epistles “miracles,” except in 2 Cor. xii. 12, where all the English versions have “mighty deeds,” except Wycl., “virtues.” This diversity appears to be an indication that the four Gospels were not in the Auth. finally supervised by the same eye and hand as the rest of the N. T.

27 **Smote.**—Auth., with Tynd., “beat,” as at ver. 25. The Gr. in the two verses is different.

28 **The multitudes.**—By the reiteration of this word (in the singular or plural) we are constantly reminded that our Lord, wherever He went, drew about Him eager crowds of the common people, who sometimes thronged and pressed upon Him too closely, sometimes followed Him far from their own homes, and always heard Him gladly. The English versions occasionally, as here, have “people,” without any apparent reason or advantage.

**Teaching.**—So Wycl. All other Engl. versions, “doctrine,” following Vulg., *doctrina*. There are two words, often used in the N. T., the one denoting the manner of a person’s teaching ( $\deltaιδαχή$ ), the other the substance of it. The distinction is marked by using always “teaching” for the former and “doctrine” for the latter. To preserve this distinction uniformly, many changes have been made, as here, in the Auth.

29 **Their scribes.**—By change of Gr. text for Auth. “the scribes.”

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## CHAPTER VIII.

3 **Stretched forth his hand.**—Auth., following Tynd., “put forth.” The Gr. denotes a lively, energetic movement, and elsewhere in Auth. is almost always translated “stretched forth.” Here the action was the more impressive, because to touch a leper was to incur canonical defilement, and by so doing our Lord showed Himself to be above the law.

6 **My servant.**—Margin, “or, boy,” the Gr. having properly (like *garçon* in French) the latter meaning, though often used in the former.

**In the house.**—Auth., “at home.” Wycl. alone gives this correctly, following Vulg., which has, *in domo*, not *domi*.

9 **For I also am a man, &c.**—So Tynd. and Cranm., after Vulg., “For I also myself am a man.” Auth., following Genev., “For I am a man.” Only by “also” rendering the Gr., *kai*, and by the emphatic “under myself,” is it made apparent that he compares his own position with that of our Lord, whom he supposes to be under Divine authority, but endued with power over the subalterns, or inferior ministers of God.

12 **The weeping and gnashing.**—All Engl. versions omit the article, which in the Gr. accompanies both words, but, according to Engl. idiom, being expressed with the former, extends to both. The article shows this to be a familiar expression for bodily and mental agony. This also appears from the frequent repetition of the phrase, which is found six times in St. Matthew and once in St. Luke.

14 **Lying sick.**—Auth., “laid, and sick.” The Gr. here rendered “laid,” is literally “cast,” and is translated “lying” in chap. ix. 2. The Engl. idiom says “lying sick” where the Gr. has “lying and sick.”

16 **He cast out the spirits with a word.**—The Auth. alone inserts “his,” which is not needed, and impairs the simple sublimity of  $\lambda\delta\gamma\varphi$  in the original. Compare ver. 8, margin.

19 **A scribe.**—Margin, “Gr. *one scribe.*” Compare Note on chap. xxi. 19.

22 **Leave the dead.**—All Engl. versions, “let the dead bury their dead,” where “let” is liable to be understood as the sign of the imperative mood, instead of an independent verb, as it is. (Compare “Lord, now lettest thou thy servant depart.”) Vulg., correctly, *dimitte mortuos sepelire mortuos suos.*”

25 **Save, Lord.**—Auth., “Lord, save us.” The omission of “us,” due to a change in the Gr. text, adds vividness to the cry for help.

28 **The Gadarenes.**—Auth., “the Gergesenes.” The MSS. vary much as to the name of this locality. The most probable reading is “Gadarenes.” Their city was at the south-east of the lake of Gennesareth, and its rock-hewn tombs still remain, and are the only habitations of the living. The Gergesenes appear to have had no city, and to have been a remnant of the nomad tribes, whom the Israelites found in occupation of the Promised Land. Their name occurs (Josh. xxiv. 11) in connection with the Hivites, &c.

29 “Jesus.” (Auth.) Omitted by change in Gr. text.

31 **Send us away.**—By change of Gr. text for Auth., “Suffer us to go away.”

32 **Rushed down the steep.**—Auth., “ran violently down a steep place,” impairing the vividness of the narrative by the omission of the article, and by the periphrasis employed in the

rest of the sentence. The Vulg. led to this, by the not incorrect translation, *impetu abiit per præceps.*

34 **From.**—Auth., “out of,” which would in Gr. be *ἐκ*, not *ἀπό*.

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## CHAPTER IX.

1 **Crossed over.**—All Engl. versions have “passed over.” “To pass” is used in Auth., with or without a preposition, to represent eleven different Gr. words (for an example see ver. 9 of this chapter); and “to cross over” is now a more usual phrase than to “pass over,” for going across the water.

2 **Son.**—Margin, “Gr. *child*” (*τέκνον*). This word may probably have been preferred by our Lord, as better expressing his tender compassion for the parent.

**Thy sins are forgiven.**—All Engl. versions (except Rhein.), “thy sins be forgiven;” which might possibly now be mistaken for an intercessory prayer. That “be” and “are” were formerly interchangeable in a declaratory sentence is shown in the prayer for purity, “unto whom all hearts be open . . . . and from whom no secrets are hid.”

6, 8 **Power.**—Margin, “or, *authority*.” Consistently with the usual rendering of the Gr., *ἐξουσία*, the word in the margin should have been in the text. Compare John v. 27. There have been, however, a few departures from this rule; and the cure of the sick man was a visible exercise, not of “authority” only, but of “power,” and therefore imparted to the word, at least as used by the multitudes in ver. 8, the stronger meaning of “power.”

9 **The place of toll.**—Auth. (following Tynd.), “the receipt of custom.” The Gr. signifies the place at which tolls were levied on the cargoes landed from the vessels that traded on the lake. So Wycl., “tolbooth.”

13 **I desire.**—Auth. (with Cranm. and Genev.), “I will have.” Wycl. and Rhein. (following closely the Latin, *volo*, and the Gr., *θέλω*), “I will mercy.” Tynd., with a paraphrase, “I have pleasure in mercy.”

“To repentance.” (Auth.) Omitted by change in Gr. text.

16 **Undressed cloth.**—Auth., following Tynd., “new,” as in the parallel passage (Luke v. 36), “a new garment”; where, however, the Gr. is different. The word used in this place is applicable to a piece of cloth that has not yet undergone the final process of bleaching, which takes out of it some portion of its strength. Vulg., *panni rudis*. Wycl., “boistous” (the same as “boisterous,” “rude,” Chaucer).

17 **Wine-skins.**—Auth., “bottles,” with Wycl., Cranm., and Rhem. Vulg., *utres*: properly vessels made of hides partly tanned, and liable, when old, to crack. See Josh. ix. 4, 13.

**Is spilled.**—All Engl. versions, “runneth out,” except Wycl., “is shed,” following Vulg., *effunditur*. The Gr. is a verb passive.

**New wine into fresh wine-skins.**—The words in Gr. are varied. Auth., “new wine into new bottles.”

20 **The border of his garment.**—All Engl. versions, “the hem.” The Gr. is the same as in chap. xxiii. 5, “they enlarge the *borders* of their garments” (Auth.). Vulg., *fimbriam*.

21 **I shall be made whole.**—Auth., “I shall be whole.” The Gr. is literally, “I shall be saved,” denoting the cure, not the state of sound health which will ensue thereon; and so the Auth. in the next verse.

23 **The flute-players.**—All Engl. versions, “minstrels.” Vulg., *tibicines*. Hired mourners, playing on the solemn Phrygian flute, were usual attendants at funerals among the Greeks and Romans, and among the Jews also, as appears from Eccles. xii. 5; Jer. ix. 17.

**The crowd making a tumult.**—Auth., with Wycl., Cranm., and Genev., “the people making a noise.” Tynd., “the people raging.” The Gr. signifies the stir and confusion of a crowd, rather than the noisy ejaculations of a number of mourners. So Vulg., *turbam tumultuantem*.

26 **Went forth.**—So Wycl. and Rhem. Auth. following Cranm., “went abroad.” The one rendering refers, as does the Gr., to the going out, the other to the spreading, of the report. In ver. 31 “spread abroad his fame” (Auth.) is a good and faithful translation of the Gr. The preposition, with which the verb is compounded, here is *ἐκ*, in ver. 31 *δια*.

27 **As Jesus passed by.**—Auth., as Tynd., “departed.” Wycl., “passed,” following Vulg., *transiente inde Jesu*. Gr., *παράγοντι*. We may infer from this word that Jesus was passing by in the

road, and the two blind men heard that it was He and followed Him. So, in Luke xviii. 37, it is related that a blind beggar, sitting by the wayside, heard that Jesus of Nazareth was passing by, Gr., *παρέρχεται*.

**Have mercy on us, thou son of David.**—The Gr. order, followed here, expresses, better than the inverted order of Auth., the eagerness of the blind men in crying for mercy. See Note on chap. xxvi. 22.

30 **Strictly charged.**—Auth., “straitly,” now obsolete.

31 **Land.**—Gr., *γῆ*. Auth., “country,” following Rhem. All previous versions, “land.” “Country” is used to denote one’s own country, *χώρα*, *πατρίς* (chap. ii. 12, xiii. 57); a foreign country, *χώρα* (chap. viii. 28, Acts xxvii. 27); *ἄγρος* in contradistinction to *πόλις* (Mark v. 14); but “land” more nearly answers to the more general word *γῆ*.

34 **By the prince of the devils . . .**—The Gr. order is followed by Auth. in the parallel passage of Mark iii. 22, though not here, nor in Luke xi. 15.

35 Among the people.—Auth. Omitted by change in Gr. text.

36 **Were distressed.**—For Auth., “fainted,” in consequence of a change in the Gr. text.

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## CHAPTER X.

3 The changes here are due to changes in the Gr. text. The interpretation of the name “Cananæan,” given in the margin, is from Luke vi. 15; “Zealot,” one who is zealous for God’s glory.

10 **Wallet.**—All Engl. versions, “scrip,” now obsolete in this sense; but compare Shakspeare, *As You Like It*, iii. 2, “Let us make an honourable retreat, if not with bag and baggage, yet with scrip and scrippage.”

• 11 **Search out**—The Gr. is more than “inquire,” Auth.; rather, “find out by inquiring” (*ἐξετάσατε*).

12 **As ye enter.**—i.e., in the act of entering: more vivid, as well as more exact, than Auth., “come into.” And so ver. 14.

16 **Harmless.**—The Gr. means this, or, as in margin, “simple,” according as we prefer to derive it from *κέρας*, a horn, or *κεραννυμι*, to mingle.

23 **The next.**—Auth., “another.” Literally, “the other” (*τὴν ἄλλην*). Compare “his neighbour” (Auth., “another”), where the Gr. is *τὸν ἔτερον*, and Note on Rom. xiii. 8, “he that loveth his neighbour.”

**Gone through.**—Auth., “gone over.” The Gr. is literally, “ye shall not have accomplished.”

28 **Be not afraid of . . . fear him.**—Auth., “fear . . . fear him.” The Gr. is slightly varied in the two parts of the sentence, but without any perceptible difference of meaning (*φοβηθήτε ἀπό . . . φοβήθητε*).

29 **Not one of them shall.**—Auth., “one of them shall not,” The negative is brought forward to throw the emphasis, where it is in the Gr., on “one.”

33 **He that doth not take his cross and follow.**—The negative is connected with both “take” and “follow”; but in Auth., “he that taketh not his cross, and followeth,” it is grammatically connected with the former verb only, as if the meaning were, “he that, without having taken his cross, followeth me.”

39 **Life.**—Margin, “or, *soul*.” The word *ψυχή* is to be understood in its two different senses in each clause of the sentence. “He that findeth, preserveth his natural life, shall lose his heavenly, spiritual life (his soul), and *vice versa*; an example of the *double entendre*, like, “leave the dead to bury their dead,” chap. viii. 22.

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## CHAPTER XI.

2 **He sent by his disciples.**—For Auth., “he sent two of his disciples,” by change in Gr. text.

4 **Go your way.**—Auth., “go.” The Gr. *πορεύομαι* commonly has the sense of “proceeding,” “going on the way,” and is not simply “go,” “be gone,” “depart.” Comp. chap. viii. 33, where the opposite change is made.

5 **Have good tidings preached to them.**—Auth., “have the gospel preached to them.” Gr., *εὐαγγελίζονται* (*euangeli-zontai*). The word as used by our Lord, and understood by his hearers, would not have the special sense which it soon afterwards acquired, and in which we now use it, “are evangelised,” or in the old English form, “have the gospel preached to them.” He meant by it simply “good tidings;” but by his frequent use of it and the cognate noun, He commended it to his disciples as the phrase by which for all time the joyful message was to be designated, which He brought from heaven, and which they received from Him. Tynd. alone has in this place “glad tidings.” The word as used by the evangelists has its later meaning, as in Luke ix. 6.

6 **None occasion of stumbling.**—No ground for disbelief and refusal of my glad tidings. Auth., “shall not be offended.” There was here, probably, a gentle glance at the doubts expressed by the disciples of John.

7 **To behold.**—Auth., “to see.” The Gr., *θεάσασθαι* implies that it was an unusual sight which they went out to look upon. In the next verse, when the question is briefly repeated, the shorter and more ordinary word *ἰδεῖν*, “to see,” is used. The variation is not noticed in any of the English versions. In the ninth verse, according to the amended Gr. text, the question is repeated in a still shorter form, “But wherefore went ye out?”

11 **He that is but little.**—Auth., “the least.” Wycl. and Tynd., “he that is less,” after Vulg., *minor*; Gr., *δικρότερος*, “he that is comparatively little,” as in Mark iv. 31. The Auth. may have been influenced by Beza, *minimus*.

12 **Men of violence.**—Auth., “the violent.” The Gr. is a noun, and has not the article. Wycl. correctly, “violent men;” Tynd., by a paraphrase, “they that go to it with violence.” Auth. follows Cranm., Genev., and Rhem.

14 **If ye are willing to receive it.**—All English versions, “if ye will receive it,” which does not express the decided action of volition implied by the Gr. *εἰ θέλετε*. Vulg., *si vultis*.  
The word to be supplied after “receive” may be either *it* (the thing which I am about to say) or *him* (John the Baptist). The former is the more probable.

**Which is to come.**—All previous English versions, “which was for to come,” considering that the coming of John, and therefore of Elijah in his person, could only be spoken of as a past

event. But our Lord is addressing those who were still mentally looking forward from the Old Testament point of view, and having regard for them he, here and elsewhere, treats the coming of Elijah as a future event. *Vulg., venturus est.*

**This is Elijah.**—Nothing would be gained for sense or emphasis by translating literally the Gr. *αὐτός*, “himself.” It is otherwise at chap. i. 21, where see Note.

16 **Market-places.**—So Cranm. and Rhem., with *Vulg., foro.* Auth. has the familiar abbreviation “markets.” *Wycl.*, “chapyng.”

17 **Ye did not mourn.**—Margin, Gr., “*beat the breast.*” One company of children are supposed to be making music, first in joyful and then in mournful strains, and the other refusing to respond in either case with appropriate gestures of body.

23 **Shalt thou be.**—For Auth., “thou shalt be,” by change of Gr. Text. **Hades.**—The place of the dead. The Gr. word is kept, as there is now no English equivalent for it: “hell” more nearly represents *Gehenna*, the place of torment.

25 **I thank thee.**—Margin, “*Or, praise.*” The Gr. is properly, “I make acknowledgment to thee;” whether in thanksgiving or expression, is to be inferred in each place from the context.

**Understanding.**—This, rather than “prudent,” Auth., is the meaning of the Gr. *σοφεῖς*. But *prudens* being the rendering of the *Vulg.* was followed by all English versions, except Genev., which has “men of understanding,” following Beza, *intelligentibus*. So long as it retained the original meaning, which was well defined by Chaucer when he said, “Prudence is goodly wisdom in the knowledge of things,” “prudent” was a good translation of the Gr., but ceased to be so when it became narrowed to sagacity and providence concerning mundane affairs.

26 **It was well pleasing in thy sight.**—Auth., “it seemed good in thy sight.” The Gr. is the sacred word, so often used of God’s “good pleasure” (*εὐδοκία*—*eudokia*) as at Luke, ii. 14, &c. All previous versions express this thought by “it pleased thee,” or “it was thy good pleasure.” *Vulg., sic fuit placitum ante te.*

27 **Willeth to reveal.**—Auth., “will reveal,” as at verse 14.

## CHAPTER XII.

1 **Cornfields.**—Auth., “corn;” but cornfields in the parallel passages of St. Mark and St. Luke.

**An hungred.**—Compare Note on chap. iv. 2:

6 **One greater.**—Margin, “Gr., *a greater thing.*” The Gr. text being altered to form the masculine to the neuter, from  $\mu\epsilon\iota\zeta\omega\nu$  to  $\mu\epsilon\iota\zeta\sigma\nu$ .

7 **I desire.**—Auth., “I will have.” See Note on chap. ix. 13.

10 **Sabbath day.**—Auth., “Sabbath days.” The Gr., even when plural in form, is singular in sense, and is so treated in Auth., as in the next verse.

12 **To do good.**—So all versions before Auth., “to do well,” which is not the same in meaning, nor so close to the Gr.

14 **Took counsel.**—So again all versions before Auth., which has, “held a council.” The Gr.,  $\sigma\omega\mu\beta\omega\lambda\iota\omega\nu$ , generally in the New Testament means “counsel,” “consultation,” and is so rendered in Auth. But in Acts xxv. 12 it is the “council,” the consulting body, and is so translated.

15 **Jesus perceiving it.**—Auth., “when Jesus knew it;” suggesting, what is not in the Gr., that there was a time when he knew it not. Previous English versions agree with Auth. except Rhem., which has, “knowing it,” after Vulg., *sciens*. The Gr. denotes perception, not knowledge; the contrary is the case at ver. 25.

22 **The dumb man.**—By change in Gr. text for “the blind and dumb” (Auth.).

29 **The strong man.**—“*Man*” is in italics, not being in the Gr. which is literally “the strong one”—*i.e.*, Satan.

31 **Every sin.**—So Rhem., following Vulg., *omne peccatum*. Auth., with all other English versions, “all manner of sin,” which, however true it may be, is not expressed by the Gr.  $\pi\hat{\alpha}\sigma\alpha$ .

**The Spirit.**—Auth., “the *Holy Ghost*” (*holy* supplied in italics). See Note on chap. i. 18.

32 **Holy Spirit.**—Auth., “Holy Ghost.” The change is consequent on the translation of  $\Pi\nu\epsilon\nu\mu\alpha\tau\omega\sigma$ , “Spirit,” in the preceding verse.

35 **Out of his good treasure.**—By change of Gr. text for Auth., “out of the good treasure of his heart.”

41 **Shall stand up in the judgment.**—Auth., “shall rise in judgment.” The judgment is the final judgment. The word translated “stand up” is commonly used of the resurrection, but is also applied to the coming forward of witnesses at a trial, as in Mark xiv. 57, “There stood up certain, and bare false witness against him.”

41 **A greater than**—Here again the adjective in the Gr. is neuter, as at verse 6. In familiar English we might approach near to the Gr. thus, “more than a Jonah is here.”

42 **The ends of the earth.**—So Wycl., following Vulg., *finibus*, the Gr. being simply *περάτων*. Auth., following Tynd., “the uttermost parts.”

43 **He.**—Margin, “Or, is;” the Gr. for Spirit (*πνεῦμα*) being neuter.

**Waterless places.**—All English versions, “dry places;” Vulg., *arida loca*, which does not make it plain that the places are such as the psalmist describes, “a barren and dry land, where no water is.” It is not the dryness, but the want of water, which is expressed by the Gr., and “waterless,” though like the Gr. *ἄνυδρος*, an unusual word, and not found in the Bible, was used when the Bible was translated—*e.g.*, by Udal the divine, and Wyat the poet.

46 **Seeking to speak.**—So Wycl. and Rhem. Vulg., *quaerentes loqui ei*. Auth., after Tynd., “desiring.” The Gr. implies the effort made to get near him, rather than the desire that prompted it.

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### CHAPTER XIII.

2 **And there were gathered unto him . . .** Auth., “And great multitudes were gathered together unto him.” This and other transpositions of the like sort have been made, because while they represent the order of the Gr., they are also in accordance with the general style of the Auth., which in this respect is modelled on the Gr.—*e.g.*, verse 1, “went Jesus,” not

“Jesus went” (according to modern English idiom), as the German prose style in a much greater degree admits what seems to us an illogical and inverted order, in secular literature as well as in the version of the Scriptures.

**All the multitude.**—Auth., “the whole multitude,” which regards the multitude as a unit, and would in Gr. be  $\delta\pi\hat{\alpha}s\delta\chi\lambda\oslash$ , rather than  $\pi\hat{\alpha}s\delta\chi\lambda\oslash$ .

2 **Beach.**—Auth., following Tynd., “shore.” The Gr. denotes that it was sandy or pebbly (Hesychius), *i.e.*, a beach or strand. Comp. Acts xxvi. 39. “It is the exact word for the exact spot at which the event referred to took place, and it suits no other spot on the whole lake.” (Farrar, *Contemp. Review*, March, 1882.)

3 **The sower.**—Auth., “a sower.” Gr.,  $\delta\sigma\pi\epsilon\rho\omega\mathfrak{v}$ . The definite article, though not required by English idiom, is not at variance with it, and enlivens the discourse, besides reminding us that the man who is sowing represents the one great spiritual sower.

5 **The rocky places.**—All English versions, “stony,” except Rhem., “rocky,” following Vulg., *petrosa*.

7 **The thorns grew up.**—Auth., with Tynd., “sprung up,” which implies a more rapid growth than the Gr.

8 **Yielded.**—Auth., with Tynd., “brought forth.” The Gr. is literally “gave,” as Wycl., and Vulg., *dabant*.

12 **Abundance.**—The Gr. is here over-translated by Auth., “more abundance;” in chap. xxv. 29 “more” is omitted.

14 **Unto them.**—For Auth. “in them,” in consequence of the omission of the preposition in the Gr. text.

15 **And should turn again.**—Auth., “should be converted,” with Wycl. Crann. and Rhem., following Vulg., *convertantur*. Tynd., “should turn;” Genev., “should return;” Beza, *convertant*. The Gr. is  $\epsilon\pi\sigma\tau\rho\epsilon\phi\omega\mathfrak{v}$  in the active voice, and where there is no reference to change of mind, it is commonly treated in Auth. as a verb neuter, “to return;” thus chap. xii. 44, “I will return into my house.” In the passage quoted here from Isaiah vi. 10 the Auth. has the unusual verb neuter, “convert;” “lest they should understand and convert.” The passive sense, “be converted,” appearing in Vulg., and thence adopted in the Auth., testifies to the unwillingness which has long prevailed in the Western Church to recognise the “conversion,” or turning or return to God, as in any degree the spontaneous act of the sinner himself. The doctrine implied in the prayer, “Turn thou us, O

Lord, and we shall be turned" (Lam. v. 21), was enlarged upon, to the neglect of the Apostolic precept, "Draw nigh to God, and he will draw nigh to you" (James iv. 8), and the great example of St. Paul's conversion threw into the shade that other side of our Lord's teaching which He himself put before us in the parable of the returning prodigal.

18 **Hear then ye.**—Auth., "Hear ye therefore." The transposition is made in order to show that "ye" is emphatic, as it is in the Gr., following on what has been said in the last verse.

19 **The evil one.**—As in the Lord's Prayer. (See Note on chap. vi. 13.) Auth., "with Rhein., the wicked one;" Gr.,  $\delta\pi\omega\eta\rho\delta$ s. There is much variety in the earlier versions. The Vulg. has *venit malus*; Wycl., "the evil spirit;" Tynd. and Crann. (strangely), "the evil man;" Genev., "that evil one." This use of *malus* in the Vulg. is an indication that the word was meant to have a personal sense in the petition "*Libera nos amalo.*"

**Snatcheth away.**—This expresses the swiftness and violence of the bird of prey better than Auth., with Tynd., Crann., and Genev., "catcheth away." Vulg., *rapit*.

**He that was sown.**—Not as Auth., "he that received seed." Gr.  $\delta\sigma\tau\alpha\rho\epsilon\iota\varsigma$ . The mistranslation in Auth., which first appears in Crann. (verse 20), was prompted by the desire to make the parable and its interpretation in all points agree together.

21 **He stumbleth.**—See Note on verse 5.

23 **Verily.**—This word represents the almost untranslatable Gr. particle  $\delta\acute{\eta}$  (dè) which emphasizes the thought or feeling of the sentence in which it is used. Wycl., following Vulg., expressed it by "truly;" Auth., "also." The intermediate versions omit it altogether. See Note on Acts xiii. 2.

32 **Less than all.**—Auth., "the least of all," and so the previous versions. The adjective in the Gr. is "less," as at chap. xi. 11., where see Note. For the same reason **greater than** is preferable to Auth., "the greatest." In neither case are the words to be pressed in their literal sense; but the mustard-seed was with the Jews a type of things extremely small, while the tree which sprung from it attained such a size that a branch of it formed the covering of a hut, and the stem was so strong that a man might climb it. (Alford, Note.)

33 **All leavened.**—So Wycl. and Tynd. Auth., following Rhein., "the whole was leavened." The article is not in the Gr.

35 **Hidden.**—Auth., “kept secret.” The Gr. word which is of frequent occurrence, is usually to “hide” in Auth., and is so rendered here in Wycl. and Rhem.

36 **He left.**—Auth., with Tynd., “sent away,” a meaning rarely given to the Gr. word in Auth., which more often translates it by “leave,” as at chap. iv. 11, “the devil leaveth him.” A different word is rightly rendered “send away” in chap. xiv. 22, 23.

37—39 In these verses one characteristic feature of St. Matthew’s style, the superabundant use of connecting particles ( $\delta\acute{e}$  and  $\kappa\alpha\iota$ ) has been retained, though at some loss to the buoyancy and terseness of the passage as it appears in Auth.

38 **The world.**—Three Gr. words are represented by this—(1)  $\delta\acute{e}\ k\oslash\sigma\mu\sigma$ , “cosmos” (as here), which is in its widest sense the universe, but especially “the world” of men, to which it is often applied exclusively, as in John xii. 19, “the world is gone after him;” (2)  $\delta\acute{e}\ a\iota\alpha\omega\sigma$ , “aiōn,” literally explained in the marginal note, “Or, age,” denoting the period appointed by God, and known to Him only, during which the present or any other order of things is to continue. This meaning it has in verses 39, 40, 49; (3)  $\eta\ o\iota\kappa\omega\mu\epsilon\eta$ , the Roman Empire, as in Luke ii. 1, where see Note.

**The good seed, these are . . .**—The Auth., with Genev. only, omits “these.” The word, however, has its significance, “the good seed, these choice ones, are the sons of the kingdom.”

45 **A man that is a merchant.**—Auth., “a merchant man.” In the Gr., “a man,” from its position, has a slight emphasis, reminding us that He who spoke was himself more than man.

**Goodly.**—This elegant correction for “good” was adopted by Auth. from Cramm. Other English versions follow Vulg., *bonas*. The Gr. is  $\kappa\alpha\lambda\omega\sigma\acute{u}\sigma$ .

55 **Joseph.**—Auth., “Joses.” See Note on chap. i. 2.

57 **They were offended in him.**—Here the ordinary rendering of Auth. has been retained, and the literal meaning, being too harsh for the text, is noticed in the margin.

## CHAPTER XIV.

1 **The report concerning Jesus.**—All English versions “the fame of Jesus,” following Vulg., *famam*. The Gr. *ἀκοήν* may be rendered “that which was heard,” and is used in that sense several times in the New Testament, as in John xii. 38, “Who hath believed our report” (Auth.).

2 **These powers work in him.**—Auth. (alone), “mighty works do show forth themselves in him.” Compare Note on chap. vii. 22. The word here or elsewhere rendered in Auth., “mighty works” has its usual and proper sense, “powers;” and the paraphrase “do show forth themselves” for “work” is unnecessary.

**These powers.**—Gr., “the powers,” *i.e.*, “these of which we see the manifestation.”

6 **Came.**—So Tynd.: Auth., “was kept,” with Cranm. and Genev. The Gr. is literally “on the coming to pass of the birthday.” Compare a similar use of the word in Acts xix. 38; also Luke xxiv. 21.

**In the midst.**—So Wycl. after Vulg.: Auth. with Tynd., “before them.” The Gr. probably denotes the relative positions of the dancer and the spectators.

8 **Being put forward.**—This is the literal meaning of the Gr., and also more graphic than that of the English version, “being before instructed,” following Vulg. *præteronita*. The same word is used in Acts xix. 33. (*προβαλλόντων*).

**A charger.**—This word, though obsolete in the sense of “a dish” or “platte,” has been retained, partly because of its frequent occurrence in Num. chap. vii., and partly because no other word presented itself which would not seem below the solemnity of the occasion.

9 **For the sake of his oaths.**—Auth., “for his oath’s sake.” Gr. is in the plural, though singular in ver. 7. All English versions apparently, with the Vulg., have the singular.

12 **The corpse.**—Auth., “the body;” the Gr., by change of reading (*πτῶμα* for *σῶμα*), being the same as in the parallel passage of Mark vi. 29, where it is “corpse” in Auth.

14 **He had compassion.**—There is here an unusual and interesting variety in the English versions. Wycl., “he had ruth;” Tynd., “his heart did melt;” Cranm., “he was moved with

mercy ; ” Genev., “ he was moved with compassion : ” and so Auth.; Rhem., “ he pitied them,” following Vulg. *misertus est.*

20 **They took up that which remained over of the broken pieces**—*i.e.*, the remainder of the pieces which he had broken. This is shown in the Gr. by the noun in this verse, *κλασμα*, which is cognate to the verb in the preceding, *κλασσειν*. But in Auth. “the fragments that remained,” the connection is obscured by the change from “ brake ” to fragments,” and the suggestion arises that the “ fragments ” were the “ crumbs ” left by the multitude unconsumed. Thus it appears that the Lord had provided portions for a larger number of persons than those who were to partake of the meal. Wycl. has “ they took the reliefs (relics) of broken goblets ; ” Tynd., “ the goblets that remained.” See Note on John vi. 12.

24 **Distressed.**—Auth. with Tynd., “ tossed ; ” Wycl. “ shogged ” (*i.e.*, “ jogged,” or “ tossed.”) The Gr., in its ordinary meaning, is “ tormented,” as at chap. viii. 6; but compare Mark vi. 48, where it is said of rowers struggling against the wind.

25 **Came.**—For Auth., “ went,” by change in the Gr. text.

26 **An apparition.**—Auth., “ a spirit,” following Tynd.; Rhem., “ a ghost.” The Gr. occurs again only in Mark vi. 49. From it is derived the English “ phantom,” which is the rendering of Wycl. here. In the Vulg. it is unaltered, and written *phantasma*, which, as well as “ apparition,” is a Shakspearian word.

34 **They came to the land, unto Gennesaret.**—By change of Gr. text for Auth. “ to the land of Gennesaret. **Crossed over.** See note on ix. 1.

35 **Knew him.**—Auth., “ had knowledge of him,” an ambiguous rendering in this place, as it might mean “ when they were informed of his arrival.” The Gr. is properly “ they recognised him,” as at Acts iv. 13, “ they took knowledge of him.” (Auth.)

## CHAPTER XV.

1 **There came to Jesus from Jerusalem Pharisees and Scribes.**—By change of Gr. text for Auth., “Scribes and Pharisees which were from Jerusalem.”

3 **Because of your tradition.**—Auth., “by your tradition,” giving to the Gr. preposition *διὰ* with the accusative the sense which it has only with the genitive. The sense is, that they broke God’s commandments on account of their tradition, to which they gave greater heed.

4 **Speaketh evil of.**—Auth. “curseth,” which is the translation of another word.

**Let him die the death.**—The Margin, “Or *surely die*,” gives the meaning of this peremptory Hebraic phrase.

5 This verse has been relieved of the obscurity in which it is involved by the rendering and interpretation of the Auth.: (1) by a different arrangement of the first part of the sentence; (2) by the insertion in italics of the words *to God*, “is given *to God*,” these words being supplied from the parallel passage of St. Mark, vii. 11, 12, where the word is not, as here, the Gr. *δῶπον*, “a gift,” but the Hebrew *korban*, meaning that which is dedicated to God’s service; (3) by a change in the Gr. text of ver. 6, giving this as the meaning, “he shall not honour his father,” instead of “and honour not his father or his mother; *he shall be free*.”

The pretence of the son is, that what he might have given for the benefit of his parents he has already dedicated to God’s service; and the Pharisees said, any one alleging such a prior dedication should be excused from observance of the fifth commandment—he should *not honour his father*. Thus for the sake of their tradition they allowed the law of God to be set aside.

8 Part of this verse is omitted by change in Gr. text.

9 **The precepts.**—So Tynd.; Auth., “commandments,” which is the rendering in ver. 6 of a different word. The sense is “teaching as their cardinal rules mere human precepts, instead of the commandments of God.”

11 **Proceedeth.**—Auth., “cometh;” the same Gr. in ver. 18. is “proceed” (Auth.); and again in ver. 19 Auth. has “proceed” for a different Gr. word.

14 **Blind guides.**—The Gr. means specially one who guides another on his way, and is so rendered in Rheims. The Vulg. has *duces*, whence Tynd. and Auth. “leaders,”

**A pit.**—Auth., “the ditch,” but for the same Gr. in chap. xii. 11, Auth. has “pit.”

17 **Perceive.**—So Tynd. : Auth. following Wycl., “understand”; which has been properly used in the preceding verse as the rendering of another word.

19 **Railings.**—All English versions “blasphemies,” except Genev., “slanders.” The Gr. is literally “blasphemies,” which is indeed the Gr. word in English form: but the word in English is limited to reviling against God, whereas the Gr. may have for its object God or man. Compare Titus iii. 2, “speak evil of no man,” where the Gr. is “blaspheme.” In this place, from its following on “false witness,” the word appears to have man, not God, for its object.

27 **For even the dogs.**—Even these, an inferior race, are permitted to eat, &c. Auth., “yet the dogs,” not expressing the Gr. *καὶ*.

28 **Was healed.**—So Wycl.: Auth., with Tynd., “was made whole,” which represents another Gr. word.

31 **The dumb speaking.**—Is easier English, and more true to the Gr. than Auth., “the dumb to speak.” Wycl. alone has the participial rendering. Tynd., “the dumb speak” (without “to.”)

32 **I would** represents a separate word, *θέλω*, which is not distinctly done by Auth., “I will.”

33 **Loaves.**—Auth., “bread.” The Gr. is the same in this verse and in the next.

37 **That which remained over.**—Auth., “that was left.” The Gr. is the same as at chap. xiv. 20.

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## CHAPTER XVI.

3 **Ye know how.**—Auth., “Ye can,” with Wycl. and Tynd. Rhem., “Ye have skill.” The change in itself is immaterial, but is required by faithfulness to the Gr.

**But ye cannot.**—The Gr. may be interrogative, and is so

taken in Auth.; but the indicative is preferable in a case where the context supplies no reason against it.

5 **The disciples came to the other side, and forgot to take bread.**—This, the true rendering of the Gr., seems not to make it clear whether their forgetting was before or after they came to the other side, though the context may enable us to put the right meaning on it—viz., that it was before, not after. The less exact, but clearer rendering of the Auth., “When the disciples came . . . they had forgotten,” requires to be supplemented thus: “When they arrived, *they became aware that they had forgotten*. See the parallel passage in Mark viii. 14.

7 **We took no bread.**—The words “it is because” (Auth.) are omitted, and the Gr.  $\delta\tau\iota$ , which they represent, is merely introductory of the saying which follows it, and therefore according to the rule laid down in Note on chap. ii. 23, is not translated. There is, however, room for doubt whether such is the use of the Gr. particle in this place, and consequently the words omitted in the text are set in the margin. Even if they are omitted, the thought which they express must have been the motive of the abrupt exclamation, “We took no bread”—i.e., *It is because we brought no bread with us that he says this.*

8 **Ye have.**—For Auth., “ye have brought,” by change of Gr. text.

11 **But beware.**—For Auth., “that ye should beware,” by change of Gr. text. According to this reading our Lord repeats his command, and the disciples now perceive the meaning of it.

13 **Who do men say . . . ?**—For the ungrammatical English “whom do men say that I the son of man am?” which stands in all Engl. versions, except Wycl., who has “whom say men to be man’s son?” thus leading those who followed him to a false English construction, by his adoption of a good Latin construction from Vulg., *quem dicunt homines esse Filium hominis.*

15 **Who say ye?**—“Ye” is emphatic, as it stands, and still more in the Gr., where it begins the sentence; as if it were, “And ye, who say ye,” &c.

18 **And I also say unto thee.**—Auth., “and I say also.” This change of order, besides being required by the Gr., is of value as throwing the stress on “I” preceding. “Thou hast said who I am; and I in return tell thee thy new name, and thy office and calling.”

The marginal note shows the origin and significance of the name; “Thou art Petros, Peter, the rock; and on this Petra, rock, I will build my Church.” This is not the place for even touching on the controversy which ever since the Reformation has been maintained about these words.

22 **Be it far from thee, Lord.**—The two Gr. words (“merciful to thee”) which are thus rendered, are said to represent a brief form of deprecation in use among the Jews. Compare 1 Macc. ii. 21, and Exod. xxxii. 12 (LXX. version).

23 **Thou art a stumbling-block unto me.**—*i.e.*, Thou puttest in my way, as though thou wert Satan himself, a temptation to sin. Auth., “an offence.”

**Thou mindest not.**—“Thy mind is not set upon the things of God.” For a similar use of the Gr. *φρονεῖν*, compare Phil. iii. 19. “Who mind earthly things” (Auth.). All English versions have “thou savourest,” which is now certainly an inappropriate rendering of the Gr., and never can have been quite suitable, being a translation of the Vulg., *sapis*, one of the senses of which was expressed in French by *savourer*, another by *savoir*, according as the bodily sense or the mental perception was to be signified; and thus came into our language the two words, now widely different in meaning, “savour” and “sapient,” both from the same root, one direct from the Latin, the other through the French.

24, 25 **Would come . . . would save.**—Compare chap. xv. 32 and Note there.

26 **Life.**—All English versions “soul.” The Gr., being the same (*ψυχή*, “psychè”) throughout these two verses, must be translated in the same way, though it is used in two different senses, which we may distinguish mentally as we read, the lower bodily life, and the higher spiritual life. Compare chap. x. 39; also Note on chap. viii. 22, “Let the dead bury their dead.”

**Forfeit.**—Auth., following Tynd., “lose,” The Genev. version showed that the Gr. meant more than this; and it gave the meaning well, though too much in paraphrase, by “be condemned to pay his soul.” Rhem., “sustain damage of his soul,” following Vulg., *datrimentum patiatur*.

27 **His deeds.**—Literally, as the Margin shows, *his doing*. Auth., “his works,” which is the usual translation of another word (*ἔργα*).

## CHAPTER XVII.

2 **His garments became.**—So Rhem. Auth., “his raiment was ;” but “became” at Mark ix. 3. The attire of his ordinary life was changed in brightness.

8 **Lifting up their eyes they saw.**—The participial construction of the Gr. is lighter and more vivid than that of Auth., following Tynd., “When they had lifted up their eyes, they saw.”

**No one.**—“One” has often, as here, taken the place of “man” (Auth.) not only as being more close to the Gr., but because there is often an advantage in the indefiniteness which is thus preserved, the thoughts being not limited to sex or age or even to human beings.

11 **Elijah indeed cometh.**—“First” is omitted by change in Gr. text. “Truly” (Auth.) is used for a stronger Gr., or rather Heb. word *Amen*. **Cometh**, not the future, “shall come” (Auth.), is required by the Gr.

14 **A man.**—Auth., following Tynd., “a certain man.” This correction has been often made; and, slight as it may seem, it is worth while once for all to notice it. The Gr. *τις*, in Latin *aliquis*, may in many places be conveniently rendered by “a certain man,” which, though not an exact, has become a conventional and well-understood expression; but there can be no reason for having recourse to it in passages like this, in which there is no such indefinite word to be translated.

15 **Epileptic.**—Auth., “lunatic.” The Gr. occurs in the New Testament only in this place and chap. iv. 24. It was a general term for disorder of the mind, implying, like “lunatic,” that the derangement was due to lunar influence, that the sufferer was “moonstruck.” In this particular case the word appears to designate what is now called epilepsy. Tyndale’s word is “frantic.” The other English versions, “lunatic.”

17 **Bear with.**—More idiomatic English, and a closer reading of the Gr., than “suffer,” which all the versions have, following Vulg., *usque quo patiar vos*.

20 **Because of your little faith.**—Auth., “because of your unbelief.” The word now brought into the Gr. text is not elsewhere found in the New Testament; but the adjective connected with it occurs several times, and is translated “of little faith” (Auth.), as in Matt. vi. 30

25 **Spake first to him.**—So Tynd. and Genev. The Vulg.

*prævenit* was translated by Wycl., “came before him,” but was afterwards itself adopted into English, in the form here used by Cranm., Rhem., and Auth., “prevented.” It has, however, in a later age, acquired another, almost a contrary sense, and thus in the Bible and prayer-book has become the cause of embarrassment to the unlearned. *To anticipate* is in some respects an equivalent, but is open to some objections; and Tyndale’s phrase best meets the present case. When Peter came into the house to report the matter to his Master, Jesus was beforehand with him, and “spake first” to him, and by what He said at once showed his omniscience, and asserted his divine sonship,

**The kings of the earth, from whom . . .**—This, the order of the Greek, brings out the point of the question more clearly than does the Auth., “of whom do the kings of the earth,” &c. The comparison implied, though not expressed, is between earthly kings and their sons on the one side, and God and His Son on the other.

27 **A shekel.**—Which was payment for two persons, being equal to four drachmas. The Gr. name for the coin of that value was *stater*.

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## CHAPTER XVIII.

1 **In that hour.**—So Wycl. and Rhem., following Vulg., and taking the Gr. *ὥρα*, *hora*, in its narrower sense of “hour.” In its larger sense, “season,” it is here taken by Auth., following Tynd., and rendered “at the same time.” But though it occurs more than a hundred times in the New Testament, it is not more than a dozen times translated otherwise than “hour.”

**Greatest.**—Margin, Gr. *greater*;” comparatively great, greater than others, and so greatest of all. The comparative thus becomes a superlative.

3 **Turn.**—See note on chap. xiii. 15.

6 **It is profitable for him.**—Auth., “it were better for him.” The Gr. is in the present tense. The verb is always in Auth. rendered “it is profitable,” or “it is expedient,” except here and in chap. xix. 10, “it is not good to marry.” The meaning, though

expressed, like some other sayings of our Lord, in the language of hyperbole, is very plain. For such a man the worst punishment of human vengeance is a boon, in comparison to the retribution which awaits him at the hands of God.

8 **Eternal.**—For Auth., “everlasting,” and so wherever the Gr. is *αἰώνιος, aionios,*

9 **The hell of fire.**—See Note on chap. v. 22.

12 **Unto the mountains.**—Auth., “into.” The preposition in Gr. is not the same as at chap. xvii. 1.

13 **Over.**—The Gr. is not “of,” as Auth., *i.e.*, “concerning,” but “upon.”

15 **Sin against thee.**—The Gr. *ἀμαρτία* is uniformly translated “to sin.” The English versions here have “trespass,” for which there is no corresponding Gr. verb in the New Testament.

**Show him his fault.**—Not merely as Auth., with Tynd., “tell him his fault,” but show it him, make him see it.

16 **At the mouth.**—Or (literally) “on the mouth,” not as Auth. “in,” “on the evidence of,” as we should say.

**Two witnesses or three.**—This is the Gr. order, probably in reference to Deut. xvii. 6. Compare 2 Cor. xiii. 1.

17 **Tell it unto the church.**—Margin, “Or, congregation.” The two words, originally interchangeable, have become widely different in meaning; the “Church,” the more comprehensive of the two, including the whole body of the faithful, not a particular “congregation” or assemblage of them only. The Gr. *ecclesia* occurs in the Gospels twice, here and in chap. xvi. 18.

**Gentile.**—Auth., “heathen man.” The former is but the Latin translation of the latter, yet at the present day the two names have different shades of meaning. If the nations are spoken of as Gentiles, it is in contradistinction to Israelites; if as heathens, it is in contrast to worshippers of the true God. But the reason here and in other places for the change from “heathen” to “Gentile” is, that in the Auth. “Gentile” is by far the more common name, and the few passages in which “heathen” occurs have been brought into harmony with the rest.

23 **Would make a reckoning with his servants.**—Auth., “would take an account of his servants,” which is neither clear in meaning nor close to the Gr.

25 **He had not wherewith to pay.**—Auth., “he had not to pay.”

The insertion of *wherewith* (though indeed hardly an insertion, as it is implied in the Gr.  $\mu\eta\ \epsilon\chi\sigma\nu\tau\sigma$ ), is necessary to make the English clear.

27 **Released him.**—Anth., “loosed him.” The Gr. verb, which is of frequent occurrence, is not elsewhere rendered “loose;” nor is “loose,” which implies previous binding or imprisonment, appropriate here, as it is not said there had been actual seizure of the debtor’s person.

30 **That which was due.**—All English versions “the debt,” but at ver. 34 “that was due.” The Gr. in these places is the passive participle, and not the word which is translated “the debt” at ver. 27.

31 **Exceeding sorry.**—Auth., “very sorry;” hardly forcible enough for the feeling denoted by the Gr.

32 **Besoughtest me.**—So Rhem. : “desiredst me” (Auth.) is not in itself a good phrase, nor does it adequately render the Gr., which signifies a strong appeal.

33 **Mercy . . . mercy.**—So Wycl. and Rhem. : Anth. following Tynd. has “compassion . . . pity.” The Gr. is the same word in both places, and that word is elsewhere in Auth., with only two exceptions, rendered “have mercy.”

34, 35 The omissions in these verses are due to changes in the Gr. text.

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## CHAPTER XIX.

6 There are several changes in this and the preceding verses of the chapter which do not seem to require explanation.

7 **Bill.**—So in the parallel passage of Mark x. 4. In other places of the New Testament, about twenty-five in number, the Gr.  $\beta\iota\beta\lambda\iota\sigma\nu$  (biblion) is, with one exception, “a book.” The document here referred to, like the genealogy in Matt. i. 1, was doubtless a “scroll of a book.”

10 **It is not expedient.**—Compare Note on chap. xviii. 6.

16 **Master.**—Auth. “Good master,” The title “good,” though omitted here (see Margin), is given in the parallel passages of St.

Mark and St. Luke; and we cannot doubt that it was actually used by the questioner, as it is so pointedly referred to by the Lord in his answer “one there is that is good.” (Plumptre, Commentary on this place.)

20 “From my youth up” (Auth.), omitted by change in Gr. text

**Observed.**—So Tynd. and Genev. (Auth. with Wycl., Cranm., and Genev.), is “kept,” which is elsewhere and more correctly used for another Gr. word.

22 **He was one that had.**—Auth., “he had.” The Gr. is peculiar; literally, “he was having,” or “he was a holder of” great possessions.

23 **It is hard for a rich man to enter.**—This paraphrase is adopted by Tyndale. Auth., following Rhem., has “a rich man shall hardly enter,” which at first sight is a literal and satisfactory translation: but according to modern English “hardly enter” means “shall scarcely, shall most probably not, enter,” whereas the meaning of the original is that he shall with difficulty enter, with struggle, suffering “hardness.” Observe the difference between this passage and Mark x. 23, “how hardly,” &c.

24 **A needle's eye.**—There is no article in the Gr. text either here or in Mark x. 24. But the change from “the eye of a needle” (Auth.) has been adduced with some reason as a case of unnecessary precision.

25 **Astonished.**—Auth., “amazed.” which is usually the reading of another word. (Compare Acts viii. 11, ix. 21). The same may be said of “forsaken” (Auth.), at ver. 27.

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## CHAPTER XX.

6 **Others standing.**—“Idle” (Auth.) is omitted in Gr. text: also the words “and whatsoever is right, *that* shall ye receive,” at ver. 7.

8 **Pay.**—Auth., “give.” The Gr. is literally “render.”

11 **The householder.**—As at ver. 1. All English versions except Wycl., “the good man of the house.” It is to be regretted that

this good old English phrase is obsolete, and no longer conveys to an ordinary reader the meaning of the Gr., “the master of the house.” *Vulg., patrem familias.*

12 **Spent.**—Auth., with Tynd., “wrought.” The Gr. is properly “made one hour”—i.e., “spent it,” as at Acts xv. 33, “They had spent some time there,” where Auth. has “when they had tarried there a space.”

**The burden of the day and the scorching heat.**—Auth., following Tynd., “the burden and heat of the day.” The word rendered “scorching heat” is used in James i. 11, and Jonah iv. 8 (LXX. version), for the hot wind which prevailed in the forenoon.

13 **Friend.**—An exclamation then, as now, not spoken always in a friendly tone. Gr. *έταιρε*. It is only found in this Gospel. Compare xxii. 12, xxvi. 50.

14 **Take up.**—Auth., “take.” He bids them take it up from the table on which he has put it. *Vulg., tolle.*

**It is my will to give.**—All English versions, “I will give.” The Gr. is *θέλω*, expressing the peremptory determination of the householder. *Stet pro ratione voluntas.* *Vulg., volo dare.*

16 The clause “For many are called,” &c. (Auth.) is omitted by change in Gr. text, but occurs in chap. xxii. 14, in connection with the parable of the marriage feast.

18 **Shall be delivered.**—So Rhem. This is the usual meaning of the Gr., and there is no reason for translating it as Auth. (following Tynd.), “betrayed” in this verse, and “delivered” in the next.

19 **Shall be raised up.**—By change in Gr. text for Auth., “shall rise again.” Our Lord does not yet make it fully known to his disciples that he was to be a voluntary sufferer, and that he was to rise again by the power of his Godhead; “to lay down his life, and take it again” (John x. 18).

20 **The mother of the sons of Zebedee.**—Auth., following Tynd., “Zebedee’s children,” probably because “sons” occurs immediately afterwards. But the variation suggests that the persons named in the two places were not the same—viz., the Apostles James and John. Compare chap. xxvii. 56.

**Asking.**—Auth., “desiring.” The Gr. is the same as in ver. 22, except that in that verse being in the middle voice, and addressed to the sons, it might be rendered “ye ask for yourselves.”

22 The clause relating to "the baptism" is omitted, by change in Gr. text, both in this and the following verses, having probably been interpolated from the parallel passage of St. Mark x. 38.

24 **Concerning the two brethren.**—This being the meaning of the Gr., not as Auth., "against," it would seem that the two brethren retired, and the ten expressed their indignation among themselves.

25 **Rulers.**—Auth., "princes," with Wycl. and Cranm. following. Vulg. *principes*. This, however, is the rendering of another word, for which it is more appropriate, *ἀρχηγός*, as Acts iii. 15, "the Prince of life." Tynd. and Genev. here have "lords."

29 **Went out.**—Auth., "depart." The Auth., notwithstanding its studied variety, uses this for twenty-one different Gr. words.

30 The transposition is due to a change in the Gr. text.

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## CHAPTER XXI.

4 **Now this is come to pass**—Auth., "all this was done." Compare, as to the change of tense, Matt. i. 22. "All" is omitted in the Gr. text.

5 **Riding.**—Auth., "sitting," as in ver. 7, and in the parallel passage of Mark xi. 7:

7 **He sat.**—For Auth., "they set him," by change in Gr. text.

8 **The most part of the multitude.**—The Gr. is very unusual, *δι πλειστος ὅχλος*. Wycl., "full much people." Tynd., "many of the people." Auth., following Rhem. and Vulg., "a very great multitude."

10 **All the city was stirred.**—So Wycl., after Vulg., *commota est*. The Gr. is properly "was shaken," as by an earthquake. Auth., following Tynd., "was moved."

12 **The doves** (with the article), which were offered in the Temple on occasions of purification, as in Luke ii. 24. The money-changers gave small coin for large, or Jewish for Gentile money, to those who were buying the doves or other oblations.

13 **Robbers.**—All English versions, “thieves,” for which the Gr. has a different word. Barabbas and the two that were crucified on Calvary are called “robbers;” Judas Iscariot, “a thief.” The propriety of the comparison is better seen if we take into account John ii. 14, where those that sold oxen and sheep are mentioned using the court of the Temple, as the caves in the rocks were used by the brigands to house the droves of cattle which were their chief booty. (So Dr. Field, *Otium Norvicense*, on this passage, comparing *Dion. Hal.*, i. 39.)

15 **Were moved with indignation.**—So Wycl. and Rhem., after Vulg., *indignati sunt*. Auth., “were sore displeased.” Tynd., “they disdained him.” The Gr. is the same as at chap. xx. 24.

19 Margin, “Or, *a single*.” The Gr. has the numeral “one,” which is often emphatic in the sense of “one only.” Here it may indicate that the fig-tree stood by itself; as indeed each of us stands alone, whether he be fruitful of good works or unfruitful, in the sight of God. On the other hand, at chap. viii. 19, where the Gr. is “one,” it is sufficiently rendered by “a scribe.”

**Let there be no fruit from thee.**—So the Gr.: Auth., “let no fruit grow on thee,” following Tynd.

20 **How did the fig-tree immediately wither away?**—It is not an exclamation of wonder, as in Auth., “How soon is the fig-tree withered away!” but a question, “how, from what cause?” From the fuller narrative in Mark xi., there seems to have been an interval of a day between the cursing of the tree and the saying of the disciples.

**Immediately.**—Auth., “presently.” Wycl. and Tynd., “anon;” and as that word had become an archaism in the time of the Auth., so is “presently,” now obsolete, in the sense of immediately,” except as having in view the immediate future.

21 **Be thou taken up.**—Auth., “be thou removed,” which would represent another Gr. word. Tynd. has “take thyself away.”

24 **Question.**—Margin, “Gr., *word*.” The various uses of the Gr.  $\lambda\delta\gamma\sigma$  are signally shown in the New Testament, where it is rendered by the Auth. in fifteen different ways.

29 **Repented himself.**—The Gr. verb (not that which is commonly “repent”) is thus rendered in Auth., and chap. xxvii. 3. See again ver. 32. This word  $\mu\epsilon\tau\alpha\mu\epsilon\lambda\omega\mu\alpha$  implies rather the first

qualms of compunction than thorough “repentance” or “change of mind” (*μετάνοια*).

31 **Go before you.**—The Gr. is always so rendered in the Gospels; but here it would have borne a more forcible translation: “lead you on the way.”—(Plumptre.)

32 The insertion of “even,” which adds force to the rebuke, is due to a change in the Gr. text.

33 **Another country.**—Auth., “a far country,” with Wycl., which is not indicated by the Gr. The Vulg. has *peregrinè profectus est*.

34 **His fruits.**—Auth., “the fruits thereof” (of the vineyard). The Gr. may be either.

36 **In like manner.**—Auth., “did unto them likewise,” is not now a recognised English phrase. The full form of it, “in like wise,” is used in Auth. at verse 24 of this chapter.

41 **Miserably destroy those miserable men.**—The iteration of a word to intensify the sense (as we say, “evil be to him that evil does”) is a Gr. as well as a Hebrew idiom. It disappears in Auth., which has, “miserably destroy those wicked men.”

42 **Was made.**—Auth., “is become.” The verb in Gr. is in the past tense, passive voice.

**This.**—i.e., “this thing,” not, “the head of the corner.” As the Gr. for “head,” *κεφάλη*, is feminine, the pronoun, “this,” being also feminine, would in classical Gr. refer to it. But these words are a quotation from the LXX. version of Ps. cxvii. 22, which here follows the Hebrew idiom. So in 1 Sam. iv. 8; Ps. ci. 19 (Bengel and Wordsworth).

**This was from the Lord.**—This is according to the Gr., though we must regret the loss of Tyndale’s paraphrase, adopted by Auth., “this is the Lord’s doing.”

44 **Shall be broken to pieces.**—So Cram. All other versions, “broken”; overlooking the force of the compound Gr. verb, which is given in Vulg., *confringatur*.

**It will scatter him as dust.**—Auth., “will grind him to powder.” So Tynd. and Genev. Wycl., “will all to (almost) bruise him.” The Gr. is properly, “will winnow like chaff;” it is used in the LXX. translation of the prophecy of Dan. ii. 44 (Auth.), “it (the kingdom which shall never be destroyed) shall break in pieces and consume all these kingdoms,” a passage which evidently supplied the imagery of this saying of our Lord.

## CHAPTER XXII.

2 **A marriage feast.**—Auth., “a marriage.” Tynd., “which married his son.” The Gr. is used in the LXX. version of the Old Testament for the celebration of a marriage, and of other great ceremonies (as in Esther i. 5; Gen. xxix. 22. See Alford, Note on this word). The final fulfilment of the parable is to be looked for in the “marriage supper of the Lamb,” the Son of God (Rev. xix. 9).

4 **Made ready.**—All other Engl. versions, “prepared.” The same Gr. word, in its verbal and adjectival forms, is used in both parts of the verse.

5 **One to his own farm.**—The emphatic Gr. adjective, showing the intentness of the man on his own private interest, is not expressed in any of the Engl. versions.

6 **The rest.**—Auth., with Tynd., “the remnant,” which, as it denotes a single remaining fragment, is not an appropriate translation of the Gr. plural.

**Shamefully.**—So Crumm.: Auth., following Rhem., “spitefully;” the Gr. betokens insolence rather than malice.

9 **The partings of the highways.**—Auth., following Tynd. “the highways.” The Gr. does not occur again in the N. T. At the partings, or, what is the same thing, the confluences, of the streets were open spaces, where there were many coming and going, besides the idlers and beggars and sportive children who usually congregate in such places.

10 **Filled with guests.**—The Gr. has simply this meaning. Auth., following Tynd., “furnished.”

11 **To behold the guests.**—To take a view of them. Auth., “to see,” with Crumm.; Tynd., “to visit.”

15 **Ensnare Him.**—This is the literal meaning of the Gr., in modern Engl., “to entrap.” Auth., “to entangle.”

25 **Married and deceased.**—So Tynd.: Auth., “when he had married a wife, deceased,” as if the one event followed immediately on the other.

25 **Having no seed.**—So Wycl.: Auth., “having no issue.” The Gr.  $\sigma\pi\epsilon\rho\mu\alpha$  is elsewhere literally translated in Auth.

33 **Teaching.**—Auth., “doctrine.” See Note on chap. vii. 28.

38 **Great and first.**—For Auth., “first and great,” by change in Gr. text.

40 **Hangeth the whole law and the prophets.**—The construction is like that in John ii. 2, “Jesus also was bidden, and his disciples, to the marriage.”

43 **In the Spirit.**—Under the influence of the Holy Ghost. All Engl. versions, “in spirit.”

44 **Underneath thy feet.**—By change of Gr. text for Auth., “till I make thine enemies thy footstool.”

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### CHAPTER XXIII.

6 **Place.**—Auth., “rooms,” now obsolete in this sense. The other versions have “places” or “seats.” “Place” and “room” are, in their etymology, similar, though distinct: “place” coming from the Latin *platea*, a street; and “room” from the Gr. *ρῦμη* (*rumē*), a street.

9 **Which is in heaven.**—Margin, “Gr. *the heavenly*.” This, which is the reading of all the best MSS., is not verbally the same, though it may be the same in meaning, as that in the Lord’s prayer, which, probably because familiar from its use in the prayer, was here introduced in place of the true reading.

12 **Humbled.**—Auth., “abased.” The Gr. is the same in both parts of the verse. The sentence in Wycl. is as follows, “he that higheth himself shall be meeked; and he that meeketh himself shall be enhanced.”

13 **Them that are entering in to enter.**—Auth., “them that are entering to go in.” The verb is repeated in the Gr., but from the difference between the participle and infinitive mood the assonance is not so marked as it is in Engl. See marginal note as to the omission of verse 14.

15 **And when he is become so.**—This, in point of idiom, is not a satisfactory rendering; neither is that for which it is substituted, “and when he is made,” in which Auth. follows Wycl.; Cranm., “when he is become one.”

**A son of hell.**—So Wycl. Auth., following Tynd., “a child of hell.”

16 **The temple.**—Margin, “Or, *sanctuary*.” The Gr. properly denotes, not the Temple in its larger meaning ( $\tauὸν ἱερόν$ ), with its precinct, but the sacred edifice which was especially dedicated to worship and sacrifice, in classical Gr. the shrine ( $ναὸς$ ). It has often, however, in the N. T., the more comprehensive sense, and is so translated, except where it is limited in meaning by the context.

**He is a debtor.**—Margin, “Or, *bound by his oath*,” which is to be regarded as an interpretation, not as a literal rendering.

18 **A debtor.**—Auth., following Crann., “guilty.” The Gr. is the same as in verse 16. Tynd., in both places, “offendeth.”

20 **He therefore that sweareth.**—Auth., “whosoever therefore shall swear.” Our Lord speaks with regard to the present; the Scribes are represented, in verses 16, 18, as laying down a general rule, “whosoever shall,” &c.

23 **Ye tithe.**—So all Engl. versions, except Auth., “ye pay tithe,” which is an interpretation, but a correct one.

24 **Strain out.**—So Tynd. Auth., “strain at,” which now has a very different meaning. The common explanation of this peculiarity in the Auth., that *at* was a misprint for *out*, may be true, but is not supported by any evidence.

25 **Full from extortion and excess.**—All Engl. versions, with the Vulg., “full of extortion and excess.” The force of the preposition in the Gr.,  $\epsilon \xi \alpha \pi \tau \alpha \gamma \eta \varsigma$ , has been overlooked, the sense being that their cup and platter are full in consequence of extortion and excess: the practice of these iniquities has been the means of filling their cup, the material cup, which outwardly is so bright and clean. Excess, according to Aristotle’s definition of the Gr.,  $\alpha \kappa \rho \alpha \tau \alpha$ , includes the immoderate pursuit of gain or honour, or any other worldly object (*Ethics*, vii. 6). The preposition on which turns this distinction between “from” and “of” is not repeated in verse 23, “ye are full of hypocrisy and iniquity.”

26 **The inside.**—The contrast is between the inside and the outside (so Tynd., Genev., and Rhem.), not (as Auth., following Crann.) between “that which is within,” the contents of the cup, and the outside of the cup.

28 **Ye are full.**—The Gr. is a different word from that used before,

and should have been rendered otherwise than by “ye are full,” if our language supplied an equivalent.

29 **Sepulchres . . . tombs.**—Auth., “tombs” . . . “sepulchres.” This interchange has been made to preserve the uniformity which has elsewhere, and especially in regard to the sepulture of the body of Christ, been observed in the treatment of the two words *τάφος* and *μνημεῖον*.

32 **Fill ye up then.**—The emphatic “ye” of the Gr., coming at the close of the solemn strain of rebuke, is sufficiently represented by the position of the English pronoun.

33 **Offspring.**—Auth., “generation,” as at iii. 7, xii. 34.

**How shall ye.**—Not “how can ye,” as Auth. Meditating on the future, as if in soliloquy, the Lord goes on to predict what warnings would be given them, and with what effect. Wycl., Cranm., and Rhem. have the future, following Vulg. *fugietis*; Tynd. and Genev., “how should ye.”

**Judgement.**—So Rhem. and Vulg., “judicium;” Wycl. “doom.” The other versions, “damnation.” This word occurs here in the New Testament for the first time: the Gr. *κρίσις*, *crisis*, having in all former passages of this Gospel, and notably in ver. 23 of this chapter, been translated “judgement,” according to its literal sense, in which it does not necessarily imply condemnation. As the word “damnation” occurs eleven times, and the verb “to damn” three times, it may be well once for all to say, that these words, having acquired a sterner meaning than they had in the time when the Bible was translated, have been displaced in the Revised Version by others more apposite to the words of the original Gr., which do not in themselves imply a judgement to condemn for all eternity.

37 **Which killeth.**—All English versions, following the Vulg., have “which killeth.” The use of the third person at the beginning of the verse has generally been ignored, except by some modern commentators, as by Bengel, who treats *πρὸς αὐτήν* as equivalent to *πρὸς σέ*. The sudden transition from the third to the second person, from speaking of Jerusalem to addressing her, may be taken to express the transport of tender affection and sorrow in the bosom of the Saviour, which ensues on the utterance of her name. In the same sentence, with almost as sudden a transition, he passes from the singular to the plural, from apostrophising the city as a whole, to addressing her people, who in multitudes were listening to him.

## CHAPTER XXIV.

1 **Went out from the temple, and was going on his way.**—For Auth., “went out and departed from the temple,” by change in the order of the Gr.

3 **Thy coming.**—Literally, “thy presence.” The Gr. *παρουσία*, *parousia*, referring to the second advent of Christ, is so rendered several times in this chapter (but not elsewhere in the Gospels), and in many passages of the Epistles.

4 **Lead you astray.**—Auth., following Wycl. and Tynd., “deceive you,” which is indeed the secondary but not the literal meaning of the Greek. The word, as used in the New Testament implies that the people, like sheep, were led astray from their true guides by false shepherds pretending to have divine authority. Several such impostors are mentioned in the early history of the Church, as Theudas and Judas of Galilee, Acts v. 37.

7 Pestilences (Auth.) is omitted by change in Gr. text. The words for “famine and pestilence” are nearly alike, differing only by a single letter, so that the introduction of the latter word into the Gr. text would be easily made by a careless copyist; and the mistake would not attract notice, as the one calamity very commonly follows or accompanies the other.

8 **Travail.**—All English versions, “sorrows.” The Gr. *ωδίνων* properly means the pangs of child-birth, and is used in that sense, as well as its cognate verb, many times in the New Testament. The “great pain and peril,” of which the word is a symbol, gives rise to many allusions and comparisons in the Old Testament; and if we assume, as we well may, that our Lord here gives a higher significance to the word and to the thought connected with it, we better account for the frequent recurrence and development of the same figure of speech in the Epistles. The “regeneration,” or new birth of the world, of which He speaks, is to be accomplished through pain and travail, “the whole creation groaning and travailing together until now.” (Rom. viii. 22.)

9 **Unto tribulation.**—So Wycl., adopting the word of the Vulg., *tribulationem*. The Gr. *θλῖψις*, for which this is now taken as the uniform translation, is variously rendered in Auth., sometimes by “tribulation,” as at ver. 21, and sometimes, as here, by “affliction.”

12 **Shall be multiplied.**—The Gr. is always so rendered in Anth., except in this place, where it is “abound.”

18 **His cloke.**—For “his clothes” (Auth. with Tynd.), by change in Gr. text from the plural to the singular. The word, when used in the singular, denoted particularly the long and large garment which would be worn by a man on a journey, but which he would leave at home when going to work in the field.

21 **Until now.**—So Wycl. and Rhem.: Auth., “to this time.” The terseness of the Gr. would literally be represented by “until the now.”

22 **Had been shortened . . . would have been saved.**—Auth., “should be shortened . . . should be saved.” The future is spoken of as already accomplished in the divine mind.

23 **Here . . . here.**—Auth., “here . . . there.” The Gr. has “here” in both places.

24 **If possible.**—Auth., “if it *were* possible.” The insertion of *were*, implying that the thing suggested was *not* possible, appears first in Tynd., and was adopted by Crumm. and Genev. It is unnecessary, and, considering the words that follow, may be attributed to a predestinarian bias. Vulg., &c., *fieri potest*, followed by Wycl. and Rhem.

25 **Beforehand.**—Auth., “I have told you before,” following Tynd. The correction is necessary to exclude the meaning “I have told you this already on a former occasion,” and to make the sense and significance of the warning clear, “I have told you beforehand; remember my words, and be prepared.”

26 **Inner Chambers.**—Auth., “secret chambers.” See Note on chap. vi. 6.

27 **Is seen.**—Auth., with Tynd. and Genev., “shineth.” Wycl., Crumm., and Rhem. (following Vulg., which has *paret*), “appeareth.” “Shineth unto” suggests that the lightning, like the sun, travels across the sky; whereas the meaning of the Gr. is that its light in the East “is seen,” or is apparent as far as the opposite quarter of the heaven. **Is seen.**—The same Gr. is so translated (chap. vi. 5), “that they be seen of men.” (Auth.)

32 **Now from the fig-tree learn her parable.**—Auth., “now learn a parable of the fig-tree.” The article is in the Gr. prefixed to both words, and the preposition is “from,” not “of.” The order in the Gr., by placing the words “from the fig-tree” at the beginning of the sentence lays on them an emphasis which the Rhemish version only has preserved. Our Lord was sitting on the Mount of Olives (ver. 3), in passing over which

on a former occasion he had sought fruit from a fig-tree which grew there (Mark xi. 13). It is not unlikely that he now had in view a tree of the same sort, and while discoursing of the things unseen, illustrated them by a sudden transition to one of the objects within sight of himself and his hearers. Compare the parallel passage in Mark xiii. 23.

**Is now become tender.**—This is the meaning of the Gr. *ὅταν ἡδη γένηται*. Auth., following Tynd., has “when his branch is yet tender,” as if the “tenderness,” the viridity, of the branch were passing away, not beginning.

33 **He is nigh** is preferable to Auth., “it is near,” which is placed in the Margin. The reference of “it” to “things,” just above, is not free from difficulty, whereas “he” is clearly referable to the “son of man” (ver. 30), and this interpretation is strengthened by the words of St. James (v. 9), “The judge standeth before the doors.”

40 **Two men.**—This is shown in the Gr. by the “one” in each case being masculine. All the versions have “two shall be.” The Gr. also has the verbs which follow in the present tense, “one is taken, and one is left.” The event is thus placed vividly before the mind. Wycl., in the next verse has the still familiar form, “the tother.”

44 **In an hour that ye think not.**—Auth., “in such an hour as,” following Cramm.

45 **Hath set over.**—Auth., following Tynd., “hath made ruler over.”

47 **All that he hath.**—The Gr. is literally, “all that belongeth to him.” Auth., with Tynd., “all his goods.”

48 **But if.**—Auth., following Tynd., “but and if.” The *and* in this connection is an archaism, having been originally a conjunction resembling “if” in meaning; it is now redundant, and perplexing to the unlearned. Compare John vi. 62, “What and if” (Auth.).

50 **Expecteth not. . . .**—Knoweth not. Auth., with Tynd., “looketh not for him . . . . is not aware of,” which are not quite literal renderings, though in themselves idiomatic and forcible.

## CHAPTER XXV.

6 **There is a cry.**—Wycl., Tynd., and Auth., “There was a cry made.” The Gr. is literally “is come to pass.”

7 **Behold the bridegroom!**—“Cometh” (Anth.), is omitted by change in Gr. text. Both these changes add liveliness to the description.

8 **Come ye forth.**—All English versions, “go ye out.” The Gr. may be either “go out” or “come out,” and the cry being from the outside, decides for the latter.

9 **Are going out.**—The Gr. is in the present tense,  $\sigma\beta\acute{e}\nu\nu\nu\nu\tau\alpha\iota$ : and so Tynd., “go out.” Vulg., *extinguuntur*. Auth. alone, “are gone out.” This correction, the necessity of which admits of no doubt, may furnish an apt illustration to those who hold that the Divine grace is never in this life entirely withdrawn from any one who has received it, however he may have neglected to seek the renewal of it.

10 **Peradventure there will not be.**—Auth., “Not so—lest there be not.” The elliptical phrase of the Gr. is completed by a paraphrase in the one case, and by an insertion in the other.

11 **Wherein . . .**—(Auth.), omitted by change in Gr. text.

12 **It is as when.**—Auth., following Genev., inserts *the kingdom of heaven* instead of “It.”

13 **Another country.**—For Auth., “a far country,” as at chap. xxi. 33.

14 **To each.**—So Wycl.: Auth., with Tynd., “to every man.” The Gr. is  $\epsilon\kappa\alpha\sigma\tau\omega$ . This change, for the sake of terseness and simplicity, has been often made.

15 **Other two talents.**—“Beside them” (Auth.), omitted here and in verse 20 by change in Gr. text.

16 **Didst not scatter.**—Auth., following Tynd., “thou hast not strawed”—i.e., strewed. The same Gr. is also in Auth. translated “scatter,” as at Luke i. 55, “Thou hast scattered abroad;” and although “strew” is a word that we would gladly retain, the meaning which we have here to express is not that of strewing or littering on the ground, but of scattering abroad.

17 **Lo, thou hast thine own.**—So Tynd. This, while more literal, gives the curt speech of the sullen servant better than Auth., with its inserted words (following Rheem. only), “Lo, *there thou hast that is thine*.” Vulg., *ecce habes quod tuum est*.

27 **The bankers.**—So Rhem. Auth., “the exchangers,” as at xxi. 12. The business of the “table-keeper” (the literal meaning of the Gr. *τραπέζιτης*), included with money-changing what is now understood by “banking,” or receiving money on deposit and placing it out at interest. The latter term is the more appropriate here.

**With interest.**—Auth., with Wycl. and Rhem. (following Vulg., *cum usurâ*), have “with usury,” a word which now has an opprobrious significance not implied in the Greek. Tynd., “with vantage.”

32 **All the nations.**—All English versions have “all nations.” The presence of the article appears to show that the solemn passage which follows has particular reference to the Gentiles, declaring the principle by which they are to be judged. The following is from Plumptre’s Note on this passage:—“We have had in this chapter (1), in the wise and foolish virgins, the law of judgement for all members of the Church of Christ; (2) in the talents, that for those who hold any office or ministry in the Church; now we have (3) the law by which those shall be judged who have lived and died as heathens, not knowing the name of Christ, and knowing God only as revealed in Nature, or in the law written in their hearts.”

40 **One of these my brethren, even these least.**—This meaning is deduced not so much from the words themselves as from their order in the Gr. The Auth. differs, not widely, from it, “One of the least of these my brethren.” It is to be remembered that although the words are addressed to those who as Gentiles are not in the highest sense of the word “brethren” of Christ, and may never have had an opportunity of showing kindness to any such, yet Christ has proclaimed the universal brotherhood of mankind, and their relation to Him, as the “Son of man.”

43 **Eternal punishment.**—The Gr. *αιώνιος* (*aionios*) is the same in both parts of the verse, and in both places is “everlasting” in Wycl. and Rhem., and in Vulg., *aeternum*. In Auth., following Tynd., it is varied, being “everlasting” in the first place, “eternal” in the second.

## CHAPTER XXVI.

2 **Cometh.**—Auth., following Genev., “is;” other versions, “shall be.” The Gr. is *γίνεται*, not *ἔστι*, and denotes the coming on of the feast. A similar change is made in ver. 5.

3 **The court.**—So Rhem. Wycl. and Genev., “hall. Vulg., *atrium*. Auth., following Tynd. and Crann.; “palace,” which usually applies to a residence. The Gr. *ἀλή*, “a court,” probably here denotes an open place in which assemblies and trials were held. So Auth. at Rev. xi. 2, “The court which is without the temple.”

5 **During the feast.**—All English versions, following Vulg., *die festo*, have “on the feast day.” The Gr. is literally, “in the feast;” and the Feast of the Passover continued a whole week.

**Tumult.**—This is the word used in Auth., for the same Gr. at chap. xxvii. 24; and in this place it expresses better than “uproar” (Auth. following Tynd.) the popular commotion by which the purpose of the council might be defeated.

7 **An alabaster cruse.**—All English versions, “an alabaster box.” The Gr. is *Alabastron*. The vessel appears to have been in the form of a flask. The marginal note gives “a flask,” as an alternative rendering of the Gr., which is said to have originally been the name of a vessel or vase without handles (from *α* and *ἄβη*, a handle), and subsequently to have been applied to the material of which vessels of that form were usually made.

10 **Jesus perceiving it.**—Auth., following Tynd. and Crann., “When Jesus understood it.” Compare chap. xii. 15; xvi. 8.

12 **To prepare me for burial.**—Auth., “She did it for my burial.” Previous versions, “She did it to bury me.” Vulg., *ad sepeliendum me*.” The Gr. means properly to “prepare a body for burial—e.g., by embalming; and is so used in John xix. 40., and in the LXX version of Gen. 1. 2, of the embalming of Jacob’s body before its burial in Canaan.

13 **That also which this woman.**—Auth., “*there* shall also this that this woman,” a rare instance of inattention to euphony in the English version, and peculiar to the Auth.

**Spoken of.**—So Genev. Auth., with Tynd., “told.” The Gr. *λαλέω* means, and is commonly rendered in Auth., “to speak,” not “to tell.”

15 **They weighed unto him.**—The true meaning of the Gr. has

been overlooked by all English versions, following Vulg., *consti-  
tuerunt*. Wycl. has “ordained;” Tynd., “appointed;” Auth., “covenanted with him for thirty pieces of silver.” The same Gr. is used in the LXX. version of Zech. xi. 12, concerning the thirty pieces of silver, where the Auth. has, “they weighed for my price.” Compare also Jer. xxxii. 9 (LXX. version), “I weighed him the money (*ἔστησα αὐτῷ*),” as here.

16 **Deliver.**—Auth., “betray.” The Gr. is the same as in the last verse.

17 **Make ready.**—So Wycl. Other versions, “prepare;” but at ver. 19, for the same Gr., Auth. has “make ready.”

18 **I keep.**—(The present). So Wycl. and Rhem. Vulg., *facio Pascha*. Auth., with Tynd., “I will keep.”

22 **Is it I, Lord?**—Auth., inverting the order of the Gr., “Lord, is it I?” There is much diversity on this point in the previous versions, though they mostly preserve the original order. Vulg., *Num quid ego sum, Rabbi?* Wycl., “Lord whether I am?” (both with a very imperfect apprehension of the sense). Tynd., “Is it I, Master?” Rhem., “Is it I, Lord?” The disciples, horror-struck at what their Master has said, exclaim as with one voice, “Is it I?” or more exactly, in depreciation of such a charge, “It is not I, is it?” Their question is put abruptly, and followed by the word of respectful address, with which they would usually commence. This is the natural sequence of thought and speech in such a case, whether in Gr. or English. Compare chap. xvi. 22, where our Lord has foretold his approaching death, and St. Peter exclaims, “This be far from thee, Lord:” (Auth.). See also Acts ix. 5; x. 4.

23 **He that dipped his hand.**—The past participle in the Gr. shows that the action had already taken place. “Auth., “dippeth.”

24 **Through whom.**—The preposition in the Gr. is the same that is so often used in saying “The Lord spake through the prophet,” signifying that Judas was an instrument in the hands of another. All English versions have “by whom;” Vulg., correctly, *per quem*.

25 **Is it I, Rabbi?**—So Rhem., following Vulg. Auth., with all other versions, “Master.” Judas does not, like the rest, use the higher title, “Lord,” but “Rabbi,” “teacher,” the term by which the Jews addressed and described him. So again in the garden (ver. 49), “Hail, Rabbi.” *Ave Rabbi.*

27 **A cup.**—The article is omitted in the best MSS. A difference in the mode of giving the bread and the cup is indicated in the Gr. simply by the use of two different tenses of the same verb, but cannot be so simply represented in English. He went on giving the bread (*εδίδον*); he gave with his own hand to each; the cup he gave to them once for all (*εδωκε*), that they might hand it on one to another.

28 **The covenant.**—All English versions, following Vulg., “the New Testament.” There is probably a reference to the words of Moses in Exod. xxiv. 8, “Behold the blood of the covenant.” The old covenant was now to be superseded by a better and more comprehensive one, which the former had pre-figured. The word “new” was originally wanting in this place, and in the parallel passage of Mark xiv. 24, and appears to have been inserted in an early age in the MSS. from Luke xxii. 20, and 1 Cor. xi. 25.

31 **In me.**—So Wycl. and Rhem., following Vulg. Auth., with Cranm., “because of me,” a true interpretation, though not an exact translation. Tynd. and Genev. “by me.”

35 **Even if I must die with thee.**—Wycl., still more literally, “though it behove that I die with thee.” Auth., following Tynd., “though I should die,” &c.,

37 **Sore troubled.**—This gives the sense of the Gr. more clearly than Auth., following Cranm., “very heavy.” Moreover the latter word is used at ver. 43, where it is said that “their eyes were heavy.”

38 **Abide.**—(So Wycl.) is the usual rendering of the Gr. *μένω*. Auth., “Tarry.”

42 **Cup** (Auth.). is omitted in nearly all the older MSS.

50 **Do that for which thou art come.**—The sentence in the Gr. is abrupt and ungrammatical. All English versions, following Vulg., complete it in the form of a question, “Wherfore art thou come?” In the Gr. the words stand thus, beginning with the relative pronoun, “The thing for which thou art come,” and we may supply either an imperative “*Do the thing* for which,” or an interrogative “*What is the thing* for which?” The former interpretation is that of the eminent Gr. expositor Euthymius, of the 12th century, “*Ἔγειν τὸ κατὰ σκοπὸν πρᾶττε*,” “Do according to thy intent;” as our Lord had said to him at the supper; “What thou doest do quickly” (Dr. Field). If, in such a scene of agony and confusion, an exclamation was abrupt in its utterance, or was imperfectly heard, it is no more than might be expected to happen.

The same meaning is more clearly expressed in John xiii. 27, “What thou doest, do quickly.”

53 **Even now.**—So Crann.—*i.e.*, “at this very moment.” Gr. *ἀπτι.* Auth., “presently,” with Rhem.—*i.e.*, “immediately.”

**Send.**—Auth., “give.” The exact meaning of the Gr. is “make to stand at my side.”

55 **A robber.**—All English versions, “a thief.” Compare Note on chap. xxi. 13. So large a force would not have been required for the capture of a common thief; but the robbers (or brigands) of Palestine were formidable from the numbers in which they banded themselves together.

**Ye took me not.**—So Tynd. Auth., “Ye laid no hold on me.” which better represents another Gr. word, as at Tim. vi. 12, 19 (Auth). Wycl., “Ye held me not,” from Vulg., *non me tenuistis*.

56 **Is come to pass.**—Auth., “was done.” Compare chap. i. 22, and Note there.

58 **The officers. . .**—*i.e.*, of the court. Auth., “the servants,” for which in Gr. another word would have been used.

60 **Afterward.**—More exact than Auth., with all previous versions, “at the last.”

61 **This man.**—Auth., “fellow,” a term of contempt, which is not necessarily implied in the Gr.

66 **He is worthy of death.**—So Tynd. Auth., with Wycl. and Rhem., “guilty of death,” following Vulg., *reus est mortis*. The Gr. is literally “liable to death.”

69 **Maid.**—Auth. has “damsel” here, but “maid” for the same Gr. at ver. 71.

75 **The word which Jesus had said.**—By change of Gr. text for “the word of Jesus which said unto him.”

## CHAPTER XXVII.

5 **The sanctuary.**—Auth. “The temple.” Compare Note on chap. xxiii. 16. It appears that into this holy place Judas, in the agony of his remorse, flung the pieces of silver, and then went away.

6 **Since it is.**—Auth, “because.” The Gr. *ἐπει* has properly, like “since” in English, a temporal sense, in which it is commonly used by classical authors; but in the New Testament it is always causal.

9 **Priced.**—So Wycl. and Rhem. “Auth., valued.” The same word in its verbal and substantival forms is in the Gr. three times repeated. The situation may be grating to the ear, but aptly expresses what is deeply offensive to our feelings, that He who came to be a ransom for sin was himself priced at the price of so much money by those whom He came to save.

14 **He gave him no answer, not even to one word.**—Auth., following Tynd., “answered him to never a word;” “never” as the emphatic negative of our Old English idiom.

15 **At the feast.**—Margin, “Or, a feast.” Auth. after Tynd., “at that feast.” There being no article in the Gr., the words admit of the rendering, “at a feast” (as in the margin), *i.e.*, at any of the Jewish feasts, not at the Passover only; and so it was taken by Wycl. “for a solemn day.” But the words of Pilate, at John xviii. 39, appear to confine this inconvenient custom to the great feast of all. “Ye have a custom that I should release unto you one at the Passover.”

19 **Righteous.**—All English versions following Vulg., “just,” and so at ver. 24.

24 **Was arising.**—Auth., “was made;” Rhem., “was toward;” Gr., *γίνεται*.

27 **The Palace.**—Margin, “Gr., *Prætorium*.” Auth. with Tynd., “common hall,” with Margin, “Or, *governor’s house*.” The Gr., or rather Roman, word properly signifies the head-quarters of the commanding officer in camp, and from thence was applied to the residence of the Roman Governor at the seat of government in a province, as in Acts xxiii. 35.

**The whole band.**—Margin, “Or, *cohort*,” properly the sub-division of a Roman legion, called a cohort, and numbering about 1,000 men.

29 **Kneeled.**—So Wycl.; this, the meaning of the Gr., “fell on their knees,” not “bowed the knee” (Auth. after Tynd.), as in making obeisance. Compare Mark i. 40, x. 17. The following apt illustration of this act of the soldiers is from Dr. Field’s note:—“With this *irony* of the Roman soldiery it is interesting to compare a grim jest which was wont to be played off by the Mediterranean pirates, of whose unbounded insolence many anecdotes are recorded by Plutarch in his life of Pompey, xxiv. “But the most contemptuous circumstance of all was, that when they had taken a prisoner, and he cried out that he was a Roman (*Civis Romanus sum*), they pretended to be struck with terror, smote their thighs, and fell upon their knees (*προσέπιπτον αὐτῷ*) to ask his pardon; and that his quality might no more be mistaken, some put *calcei* on his feet, others threw a toga around him, the official costume of a Roman citizen. When they had made game of him (*κατειρωνευσάμενοι αὐτὸν*) for some time, they let down a ladder into the sea, and bade his worship go in peace; and if he refused, they pushed him off the deck and drowned him.”

32 **Him they compelled to go with them, that he might bear his cross.**—Auth. with Tynd., “compelled to bear his cross.” The Margin gives the literal sense of the Gr. word, which is used here and in chap. v. 41, “to impress.” It appears to have been a common thing for Roman soldiers to impress people to carry burdens for them. (Farrar’s *Life of Christ*, ii., 395, quoting Epictetus, Dissert. iv. 1.)

34 **Wine to drink.**—So Wycl. and Rhem. following Vulg., *vinum*. Auth. with Tynd., “vinegar.” The Gr. is literally “sour wine,” such as was commonly drunk by the Roman soldiers, and is described in Mark xv. 23 as having myrrh mingled with it. St. Matthew’s narrative connects this act with the words of Ps. lxix. 22, “They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.”

35 **They parted his garments among them.**—The words “among them” are not expressed in the Gr., but are implied by the middle voice of the verb “parted.” The quotation from Ps. xxii. 18, “They parted my garments,” is omitted in the Gr. text, the great preponderance of ancient authorities being against it.

38 **Robbers.**—All English versions, “thieves.” Vulg., *latrones*. See Note on chap. xxi. 13.

39 **Railed on him.**—Auth., “reviled” here, but at Mark xv. 29 “railed.”

42 **He is the king of Israel.**—This, by the omission of “if,” which has been removed from the Gr. text, becomes an assertion of the truth made in derision.

42, 43 **We will believe on him. . . He trusteth on God.**—The Gr. preposition requires the rendering “on” in both places. Auth. has, “we will believe him. . . He trusted in God.”

44 **Cast upon him the same reproach.**—Auth., with Tynd., “cast the same in his teeth,” a more vivid rendering, and better, if it did not suggest that there was a corresponding idiom in the Gr. Wycl., “upbraided;” Rhem., “reproached.”

50 **Yielded up his spirit.**—The spirit which he had, being man as a part of his human nature ( $\tauὸν πνεῦμα$ ), concerning which he said (Luke xxiii. 46, in the words of Ps. xxxi. 5): “Into thy hands I commend my spirit.” The English versions here have “yielded up,” (following Wycl., “gave up”) “the ghost,” which better answers to the word that follows in the passage of Luke xxiii. 46,  $\epsilon\xi\piνεύσε$ , literally, “he expired,” “gave up the breath of life.” Compare John xix. 30.

52 **The tombs.**—All English versions, “the graves.” The Gr. here and in ver. 53 is literally “the monuments;” and so Vulg., *monumenta*.

54 **The Son of God.**—Margin, “Or, *a son*.” The word “son” has not here the article in the Gr., and though the article may properly stand in the English, it does not necessarily imply that the centurion confessed him to be the only Son of God, or that it was the same solemn acknowledgment in his mouth as it was when spoken by Simon Peter, xiv. 33, where also the article is omitted. With regard to the significance of expressions such as this, which were in common use, not much can be inferred from the absence or presence of the article, there being in Gr. no indefinite article; and “God’s Son” or “Son of God” might be said at one time of Him who at another would be called “the Son of God.”

56 **The sons of Zebedee.**—Compare Note on chap. xx. 20.

58 **Asked.**—Auth. following Tynd., “begged.” It is likely that he made his request submissively, but the Gr. simply says, “he asked.”

**Commanded it to be given up.**—Auth. with Tynd., “commanded it to be delivered;” “the body” is omitted by change in Gr. text. The word  $\alphaποδοθῆναι$  properly means “to be given back,”

and is not elsewhere in Auth. rendered “to be delivered,” which commonly represents another Gr. word.

60 **Tomb.**—Auth., “sepulchre.” See Note on ver. 52. In the next verse the Gr. is *τάφος*, which is rendered “sepulchre,” as in Auth. By the interment the tomb (*μνημεῖον*) became a sepulcre (*τάφος*). See Note on chap. xxiii. 29.

62 **Which is the day after.**—Auth., “that followed.” The clause is explanatory, the Evangelist thus explaining to his Hebrew readers that the crucifixion took place on the day of preparation for the Sabbath, *Paraskeue*, and that the chief priests, &c., went to Pilate on the day after, on the close of the Sabbath (See Alford’s Note).

64 “By night” (Auth.), is omitted in Gr. text.

**Error.**—So all English versions, following Vulg., thus representing it as a possible error on the part of the people, who, if made to believe that Christ had fulfilled his prediction, and risen again, would be led still more astray than before. The Gr. *πλάνη*, which occurs ten times in the New Testament, has been uniformly in the Revised Version, and with only three exceptions in the Auth., translated “error.” Considering that the cognate noun *πλάνος* is “deceiver” in the previous verse, and the verb is commonly rendered “to lead astray,” implying wilful deception, many commentators have proposed to read “deceit” in this place for “error.” The true and normal meaning of the word, however, admits of an easy explanation, and must therefore be retained.

65 **Ye have a guard . . .**—The marginal notes show that both the sayings attributed to Pilate are of ambiguous meaning. It may be that, vexed with himself, and scorning those who now came to him, he dismissed them curtly, with phrases purposely obscure.

**A guard.**—So Rhem. Auth, with Cranm., “a watch,” which in this sense is archaic. Tynd. and Genev., “watchmen.”

66 **The guard being with them.**—Auth., “and setting a watch,” a departure from the literal rendering of the earlier versions “with watchmen,” probably made on account of the objectionable juxtaposition of words which would be presented by the translation, “sealing the stone with a watch.”

## CHAPTER XXVIII.

- 1 **Late on the Sabbath-day.**—Auth., “in the end of.” Instances are given by Bengel from later Greek writers (Plutarch and Philostratus) of the use of *διέ* for “after.” If this sense could be admitted in the New Testament, the narrative of St. Matthew would be brought into strict accord with St. Mark’s, “when the Sabbath was past.”
- 2 “From the door” (Auth.) is omitted in the Gr. text.
- 3 **His appearance.**—Auth., following Tynd., “his countenance.” The Gr. *ἰδία* (*idea*), properly “form,” “outward appearance,” is not elsewhere found in the New Testament. Wycl. has “his looking,” after Vulg., *aspectus*. The English translators may have taken “countenance,” in order to associate the passage with Dan x. 6, where it is said of the angel, “his face was as the appearance of lightning.”
- 4 **The watchers.**—Auth., with Wycl. and Tynd., “the keepers,” which is used for another word, *φύλαξ* (Acts v. 23). Here the Gr. is *οἱ τηροῦντες*, which is translated “watching” in Auth. xxvii. 54.
- 5 **Did quake.**—Auth., “did shake.” Wycl. “were afeard,” following the loose rendering of Vulg., *exterriti sunt*. Tynd., “were astonished.” The Gr. denotes “trembling,” and the cognate noun at verse 2 is “an earthquake.”
- 5 **Fear not ye.**—So the Auth., correcting Tynd., “Be not afraid.” The “ye” is emphatic in the Gr., which is not the case at ver. 10, where the Lord repeats the encouraging salutation of the angel. Though the watchmen were terrified, the women are told that they need not fear; the pious purpose of their visit to the sepulchre is known to God.
- 6 **Which hath been crucified.**—The event is spoken of as quite recent, the Gr. verb being in the perfect tense. “Auth., “which was crucified.”
- 6 **The Lord.**—We could ill have spared these words; yet the sentence, if, according to a strongly supported various reading, they were omitted, would be in keeping with the sublime brevity of the angel’s address.
- 8 **From the tomb.**—See Notes on chap. xxvii. 52—60. It had ceased to be *τάφος*, a sepulchre, and had become again *μνημεῖον*, an empty tomb.
- 9 As they went (*ἐκπατησάντας*) . . .—(Auth.), omitted in the Gr. text.

**They took hold of his feet.**—So Rhem. All other English versions, “held him by his feet,” following Vulg., *tenuerunt*, which would imply a continued holding, as if to detain him,” which is not the meaning of the Gr. *ἐκράτησεν*.

10 **Fear not.**—As at verse 5, where see Note.

11 **That were come to pass.**—Auth., “that were done,” with Wycl. and Rhem., following Vulg., *facta fuerunt*, as at chap. i. 22; xxvi. 56, &c. The Latin *atio* is a good translation of the Gr. *γίνομαι*, but its past tense (as here) is not an equivalent of the past tenses of *γίνομαι*.

14 **If this come to the governor's ears.**—This is one of Tyndale's idiomatic and felicitous renderings. The Gr., as nearly as it can be translated, is “If this be heard before the governor,” which suggests the alternative reading, given in the Margin, “If this come to a hearing (a judicial hearing) before the governor.” Wycl. has, “if this be heard of the justice.” Vulg., *si hoc auditum fuerit a præside*.

**And rid you of care.**—Auth., “make you secure,” as Wycl., “make sicher.” Vulg., *securos vos faciemus*. This would be correct if “secure” still bore the meaning of the Latin *securus*, “free from care;” but in modern usage it is synonymous with “safe;” and that sense is given to the Gr. by Tynd., “save you harmless.”

15 **Was spread abroad.**—Auth., “is commonly reported.” This change is required by the meaning of the Gr. verb, and by its tense (the aorist). The past act is shown in the Gr. to extend to the present time by the addition of the words “until this day.” The English idiom requires a connecting link, such as “and continueth.”

16 **Unto the mountain.**—The article indicates that a particular place in Galilee had been appointed by our Lord.

18 **Authority.**—The usual rendering of *ἐξουσία*. All English versions, “power.”

**Hath been given.**—Auth., “is given.” The Gr. is properly, “was given;” but here, and in many other places, the exact force of the aorist cannot be insisted on.

19 **Make disciples of.**—All English versions, “teach,” following Vulg. *docentes*. See chap. xiii. 52.

**Into the name.**—All English versions, “in the name.” Vulg., *in nomine*, and so Acts xix. 5. But at Rom. vi. 3, Auth., fol-

lowing Cranm., rightly has “baptized into Jesus Christ.” Here Beza also has *in nomine*.

The name of the triune God was to be to the believers all and more than all that the name of Jehovah had been to the Jews. To be baptized into that name was to be consigned to the loving, redeeming, sanctifying power of Father, Son, and Holy Ghost.

20 **Alway.**—The Gr. is literally, “all the days;” and so Vulg., *in omnibus diebus*; and Wycl., “in all days.” The continuity of the Lord’s presence is fully expressed in English by *alway* (Tynd.); but more impressively by the Gr., which says in effect, “there is not one of the days even unto the end of the world, on which I will not be with you.”

**The end of the world.**—Margin, “Or, “*the consummation of the age*. See Note on chap. xiii. 39. The phrase only occurs in this Gospel: with “ages” (plural), Heb. ix. 26.

The final *Amen* is not found in the most ancient MSS. and versions.

THE GOSPEL ACCORDING TO  
ST. MARK.

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CHAPTER I.

2 **Isaiah the prophet.**—So Vulg., Wycl., Rhem. The Auth., with Tynd., follows the reading noticed in the Margin, “*the prophets*,” an alteration made in some early MSS., apparently for the purpose of accommodating the text to the fact that two prophets are here quoted (Mal. iii. 1; Isa. xl. 3).

3 **Make ye ready.**—So Wycl. Auth., with Tynd., “*prepare*,” as in the last verse; where, however, the Gr. is not the same word as here, and “*make ye ready*” has, consequently, been adopted for the word which is used in this verse and in the parallel passage of Matt. iii. 3.

4 **John came, who baptized.**—Auth., with Tynd., “*John did baptize*,” passing over the Gr., *ἐγένετο*, which is feebly rendered in Vulg., *fuit Johannes baptizans*, and Wycl., “*John was in the desert baptizing*.” Moreover, the Gr. text, as now amended, has the article, and instead of “*baptizing*,” the participle has the meaning “*he that baptized*.” The exact force of *ἐγένετο* here and in verse 11 is “*came into existence*,” and the meaning of the whole is sufficiently expressed by “*John came, who baptized*.”

5 **Country.**—So Wycl. and Rhem. Vulg., *regio*. Auth., with Tynd., “*land*,” which is the usual translation of another word (*γῆ*).

**The river Jordan.**—Auth., “*the river of Jordan*,” following Rhem., which was misled by *Jordanis flumine* of Vulg., *Jordanis* being supposed to represent a genitive in the Gr. But Wycl. rightly had “*flum Jordan*,” and so Tynd.

6 **A leathern girdle.**—More literal and plainer than “*a girdle of a skin*,” as all English versions. *Had* is inserted because the

English "clothed" is not, like the Gr. which it represents, applicable to the girdle as well as to the camel's hair.

7 **There cometh after me he that is mightier than I.**—Auth., "there cometh one that is mightier than I after me." This change, besides improving the rhythm, gives the requisite force to the article, which is omitted in all the English versions, except Cranm., "he that is stronger;" the anarthrous Latin of the Vulg. leading into error by *venit fortior*.

8 **With water.**—Margin, "Or *in*." The Gr. *εν* may denote either the means wherewith, or the element wherein, the baptism is performed; the former sense seems best to suit each of the mystic rites which are here contrasted.

10 **Rent asunder.**—All English versions, "opened," as Auth., or "open," following Vulg., *apertos*, except Genev., "cleft," which was probably suggested by Beza's Latin, *findi*. The Gr. *σχιζούεντος* requires a word of this meaning, and is translated "rent" in Matt. xxvii. 51 (Auth.), and elsewhere.

11 **The heavens.**—As in last verse. Auth., "heaven." See Note on Matt. iii. 17.

Auth. inserts *saying*, which is not required, and, as we are now concerned with the vivid and often abrupt narrative of St. Mark, is better omitted.

**In thee.**—For Auth., "in whom," by change in Gr. text.

14 **Delivered up.**—So Rhem. Auth., "put in prison," following Genev., Wycl., and Tynd., "taken." Compare Note on Matt. iv. 12.

15 **Believe in the Gospel.**—Auth., "believe the Gospel." The preposition *εν*, in conjunction with *πιστεύω*, "to believe," signifying "I believe in," is scarcely found elsewhere in the New Testament. The same meaning is conveyed in the Creeds of the Church, and in the New Testament—especially in the Gospel of St. John—by *πιστεύω εις*.

16 **Passing along:**—For Auth., "as he walked," by change in Gr. text.

18 **Left.**—So Wycl. and Vulg., *relictis retibus*. Auth., following Tynd., "forsook," implying sudden abandonment, which, though true in fact, is not expressed in the Gr.

23 **Straightway.**—This word is one of the most noticeable characteristics of St. Mark's Gospel. It is here added by change in the Gr. text.

24 **Let us alone.**—(Auth.) omitted by change in the Gr. text. The changes of text throughout this Gospel are much more numerous than in the other three; and they will only be noticed in the few cases in which they are of special interest or importance.

27 **What is this? a new teaching? with authority . . .**—For Auth., “What new doctrine is this? For with authority, &c,” by change in Gr. text. These abrupt exclamations, though not elegant, are life-like, and in keeping with the general style of the Evangelist.

28 **The report of him.**—See Note on Matt. iv. 24.

**Went out.**—Auth., with Tynd., “spread abroad,” which better represents another word in verse 45 and Matt. ix. 31.

**The region of Galilee round about**—i.e., round about Capernaum. Auth., “the region round about Galilee.” The Gr. may be grammatically rendered either way: the context decides in favour of the former.

35 **A desert place.**—“Desert” is the constant rendering of  $\epsilon\rho\eta\muos$ ; otherwise “a solitary place” would here be preferable.

38 **For to this end.**—Auth., “for therefore,” after Cranm., with the same meaning, but using “therefore” in its now obsolete sense.

45 **Spread abroad.**—Auth., “blaze abroad.” See Note on verse 28.

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## CHAPTER II.

4 **The crowd.**—Auth., following Tynd., “the press.” The Gr. is the word usually translated “multitude.”

18 **Were fasting.**—So Wycl. Tynd., “did fast.” Auth., with Rhem., “used to fast.” The Gr. is literally “were fasting,” and describes what was being done at that particular time.

21, 22 See Notes on the parallel passage of Matt. ix. 16, 17.

## CHAPTER III.

1 **Had his hand withered.**—Auth., “a withered hand.” The Gr. idiom uses the definite article, “the hand,” as in English we use the possessive pronoun.

4 **To do harm.**—Auth., with Wycl. and Cranm., “to do evil.” Tynd. and Genev., “to do an evil.” The Gr. denotes not evil generally, but injury to a fellow-creature.

**A life.**—Not, as Auth., “life” generally.

5 **The hardening.**—Auth., with Genev., “the hardness,” probably following Beza, *quod occalluisset cor eorum*; other versions, “blindness.” The Gr. indicates the process, which the Lord observed in them going on. The same word *πάρωσις* is used by St. Paul (Rom. xi. 25; Eph. iv. 18). The state in which the hardening ends is expressed by *σκληροκαρδία*, which may be rendered “hard-heartedness.”

7 The change in punctuation is to be noticed, showing that a fresh sentence commences after “Jerusalem.” Two multitudes are mentioned: one, from different parts of Palestine, “followed “him;” the other, from outlying regions, “came unto him.”

12 **Charged them much.**—Auth., “straitly.” See chap. v. 23.

26 **Hath risen up . . . and is.**—Auth., “rise up . . . and be.” The verbs are in the indicative mood, not in the subjunctive as at verse 25.

29 **An eternal sin.**—The preponderance of the best ancient authorities, both of MSS. and versions, is in favour of this reading; and it has been adopted by the greater number of critical editors. A sin may be said to be eternal if it is undying in its guilt and its consequences. The Vulg. has *eterni delicti*; Wycl., “everlasting trespass;” Rheim., “eternal sin;” Auth., following Tynd., “eternal damnation.”

## CHAPTER IV.

For this chapter compare Notes in the parallel passage of Matt. xiii. 1, &c.

10 **The parables.**—For Auth., “the parable,” by change of Gr. text.

11 **All things are done.**—So all English versions, except Auth., which inserts “these,” putting a limit to what is expressed by our Lord as a universal truth; as Beza, *per parabolas omnia ista flunt*. But Vulg., *in parabolis omnia flunt*.

21 See Notes on Matt. v. 15.

22 **Come to light.**—So Rhem. Auth., following Tynd., “come abroad.” The Gr. denotes becoming manifest, rather than spreading.

29 **When the fruit is ripe.**—Literally when it “yields,” “surrenders”—i.e., to the reaper. Auth., “is brought forth.”

**He putteth forth.**—Auth., “he putteth in.” Tynd., “he thrusteth in.” Vulg., *mittit falcem*: “sendeth” is recognised in our Margin, but is not probable. The Gr. is the same as in Joel iv. 13 (LXX. version), where the Auth. has “Put ye in the sickle, for the harvest is ripe;” a passage which was evidently in the mind of our Lord in giving this parable. (Field, “*Oium Noricense*.”)

30 **Parable.**—So Wycl. and Rhem., the Gr. being *παραβολὴ*, *parabòlè*. Auth., following Tynd., “comparison.”

36 **Leaving.**—Auth., “when they had sent away.” All other English versions, “they left.”

37 **Was now filling.**—The verb is in the present tense. All English versions, “full,” as if a past tense had been used.

38 **The Cushion.**—All English versions, “a pillow”; the seat of the rowers and steersman. (Alford and Wordsworth.) Bengel, quoting Theophylact, says it was of wood.

41 **Who then is this?**—Wycl., “Who, thinkest thou, is this?” following Vulg., *Quis putas, est iste?* Tynd. and Genev., “What fellow is this?” Auth., “What manner of man is this?” omitting the particle *τις* (which the Vulg. attempts to express by *putas*), and translating *τις* (who?) as if it were *ποῖος* (what manner of man?).

## CHAPTER V.

1 **Gerasenes.**—For “Gadarenes” (Auth.), by change in Gr. text. See Note on Matt. viii. 28.

4 **Had strength.**—The Greek verb requires a more distinct and expressive rendering than “could” (Auth.), which is used for  $\eta\beta\eta\nu\tau\alpha$  in verse 3.

11 **On the mountain side.**—For Auth., “nigh unto the mountains,” by change in Gr. text.

15 **Even him that had the legion.**—Following the order of the Gr. text, in which this clause is added, as an after-thought, at the end of the sentence.

19 **Go to thy house.**—So Wycl. and Rhem. Auth., following Tynd., “Go home;” “his house,” the proper place for one who had long been houseless, dwelling among the tombs.

21 **By the sea.**—The Gr. signifies not “nigh unto” (Auth.), but “by the side of,” on the sea-shore.

30 **That the power proceeding from him had gone forth.**—The presence of the Gr. article, overlooked in all English versions, requires this change in the construction and meaning of the sentence. Power is the proper and usual meaning of the word, which here is rendered “virtue” in Auth. and previous versions, following Vulg., “*virtutem*.”

36 **Not heeding.**—Margin, “Or *overhearing*,” by change in Gr. text, for Auth., “when Jesus heard.” See Matt. xviii. 17.

39 **Why make ye a tumult.**—Auth., with Tynd., “Why make ye this ado?” The word in Greek is the cognate verb to the noun translated “tumult” in the preceding verse; and the idiomatic rendering of Tynd. therefore gives way to the claims of uniformity.

## CHAPTER VI.

The greater part of the changes in this chapter are due to the emendations which have been made on the authority of ancient writers in the Gr. text.

8 **Wallet.**—For Auth. “scrip,” obsolete in this sense. See Matt. x. 10.

9 **And, said he, put not on.**—There is here, according to the amended Gr. text, a change from the third person to the second, and the verb is in the imperative mood.

14 **Had become known.**—Compare note on iv. 22.

19 **Set herself against him.**—Auth., “had a quarrel against him.” The unusual word *ἐνέχεν* denotes rather a secret spite or grudge, than an open “quarrel,” or cause of enmity. Vulg., *insidiabatur illi*.  
The same verb is used in the LXX. version (Gen. xl ix. 23). In classical Gr. it is found only in Herodotus, with the addition of *χόλον*. See Herod. vi. 119: *ἐνέχειν* is an elliptical expression, as *ἐπέχειν* (*subaudi voūr*).—*Field*.

20 **Kept him safe.**—*i.e.*, against Herodias (Bengel). So Wycl., following Vulg., *custodiebat eum*; and this is the meaning of *σωτηρέω* in all the places in which it occurs in the New Testament. Compare Matt. ix. 17, “both are preserved”; Luke ii. 19, and v. 38. Auth., “observed him,” following Tynd., “gave him reverence.”

21 **Chief men.**—Literally, “first men.” Auth., following Tynd. “chief estates,” for which, as the italics show, there is no equivalent in the Gr.

25 **Forthwith.**—Auth., with Tynd., “by and by,” which in modern usage points to a time not so immediate as the Gr. *ἐξαυτῆς*.

27 **A soldier of his guard.**—Auth., “an executioner.” Wycl., strangely, “a man-queller;” Tynd., “the hangman.” This, as also *grabatum*, “a bed” (verse 55 of this chapter), St. Mark has used, in a Greek form. The Latin was *spiculator* (as in Vulg.) or *speculator*, and if derived from *spiculum*, “a javelin,” would mean “one of the body guard,” who carried such weapons; if from *speculari*, “an executioner.”

43 **Broken pieces.**—See Note on Matt. xiv. 20.

46 **After he had taken leave of them.**—Auth., following Tynd. and Vulg., “when he had sent them away.” The Gr. word has not the same meaning as that which is rendered “sendeth away” in the preceding verse; it is correctly translated in Luke ix. 61, “Suffer me to bid farewell to them.” (Auth.)

48 **Distressed in rowing.**—Auth., “toiling,” as Vulg., *laborantes*, and Rhem., “labouring.” See Note on Matt. xiv. 24.

49 **An apparition.**—Auth., “a spirit.” See Note on Matt. xiv. 26.

52 **They understood not concerning the loaves.**—So Wycl., Tynd., and Rhem., following Vulg., *non intellexerunt de panibus*. The characteristic brevity of St. Mark’s style, which is so apparent here, becomes obscured by the insertion made (in Auth. only) to ease the sentence and express the meaning, “they considered not *the miracle* of the loaves.” “They did not understand concerning the loaves,” how the multiplication of them proved their Master’s power over Nature, and should therefore have prevented them from being troubled when they saw Him coming to them over the water, or amazed at the sudden dropping of the wind as soon as He joined them. Their hearts were “hardened” against conviction, not by wilful unbelief, but by dulness of perception.

53 **Moored to the shore.**—Auth., “drew to the shore.” Tynd. and Crumm., “drew up into the haven.” The Greek, which does not elsewhere occur in the New Testament, signifies not “approaching,” but “making fast the boats to the shore.” Vulg., *applicuerunt*.

55 **The market-places.**—The Gr. requires this rendering, whatever may have been the places answering to this appellation in the open country (Gr. *ἀγοραῖς*). All Engl. versions have “streets,” after Vulg., *plateis*.

## CHAPTER VII.

2 **Defiled.**—The Gr., literally “common,” is used in the New Testament to signify that which is ceremonially “unclean,” as in Acts x. 14; Rom. xiv. 14.

3 **Diligently.**—All Engl. versions, “oft,” following Vulg., *crebro*. The Gr. is a rare word, and of uncertain meaning.

4 **Wash themselves.**—Margin, “Gr. *baptize*.” The use of this word indicates that the ceremonial washing on their return from worldly business in the market-place extended to the dipping of the whole person, and that the vessels were also, as a religious purification, dipped in water. The marginal note shows that there is some strong authority for the reading, “and couches” (i.e., the couches on which they reclined at meals), for which the Auth., following Tynd., has “and of tables.”

7 **Precepts.**—Auth., “commandments,” which represents a different word in the next verse. Compare Matt. xv. 9.

8 **Ye leave.**—So Wycl. Vulg., *relinquentes*. Auth., “laying aside.” The word is usually rendered “leave,” as at chap viii. 13 (Auth.).

10 **Speaketh evil of.**—Auth., “curseth.” See Notes bearing on this and the following verses in the parallel passage of Matt. xv. 1.

11 **Given to God.**—Auth., “a gift.” “A gift or oblation to God” is one meaning of the Hebrew word *korban*, which is also used in Matt. xxvii. 6 for the place in which the offerings were received, “the treasury” of the Temple. The previous versions vary much in their renderings of this verse. Tynd. has it correctly “given God.” The sentence as now punctuated and translated is clear, without the insertion of Auth., “*he shall be free*.”

19 **This He said, making all meats clean:**—Auth., with all previous versions, “purg[ing] all meats” (connected with “goeth out”). By a change of reading in the Gr. text (*καθαπλέω* for *καθάπιξον*, the masculine for the neuter), “purg[ing],” or “making clean,” is connected with “he saith” at the beginning of verse 18; and to make the meaning clear in translation, a new sentence is commenced at the end of verse 19 by the insertion of “This he said.” And thus the great truth is for the first time declared in this Gospel, that by the teaching of Christ the ceremonial uncleannesses enforced by the law of Moses were abolished. The same was again declared to St. Peter in his vision on the house-top,

Acts x. 15, "What God hath cleansed make not thou common," where the same Gr. is used, *ἐκαθάρισε*, "cleansed." These two passages, thus brought side by side, become an interesting link, in addition to those which have long been observed, between St. Mark and St. Peter. It is St. Mark alone who draws this inference from the words of our Lord, though they are recorded by St. Matt. xv. 15. The commonly received reading and rendering of the verse scarcely admits of a satisfactory interpretation.

The above explanation is that of Origen commenting on the parallel passage of St. Matthew, and of St. Chrysostom, who says that "according to Mark, by saying these words the Saviour made all meats clean." In like manner, at chap. iii. 30, he makes a comment on a saying of our Lord, where the same words, *This he said*, may be supplied. "*This he said*, because they said he hath an unclean spirit."

Dr. Field, who advocates this interpretation, also gives an interesting history of it, in his comment on the passage (*Otium Novi.*, p. 24). The places of Origen and St. Chrysostom, he says, had escaped the notice of all critics and commentators till Matthaei noticed them in his editions of the New Testament, 1788, 1803, in disparaging terms. From that time no further notice was taken of this interpretation till Dr. Field drew attention to it in editing St. Chrysostom's *Homilies on St. Matthew*, tom. iii., p. 112; nor even then did any critic or expositor, English or foreign, take notice of it until Dr. Burgon, in his work on the last twelve verses of St. Mark, made favourable mention of Dr. Field's attempt to restore the true interpretation of the passage. He may reasonably, therefore, have been gratified on finding it soon after in the text of the Revised Version, without even a marginal variation.

**23 A Greek.**—Margin, "Or *Gentile*." The term "Greek" appears to have been in familiar use among the Jews as a synonym for "Gentile," even when the people so spoken of were not Greeks by race. This is especially the case in the Epistles of St. Paul, by whom Jew and Greek are often contrasted—Jew and Gentile only once, when he is recalling words addressed by him to St. Peter before the Jewish Christians at Antioch, Gal. ii. 14.

**35 Bond.**—So Wycl.; and Vulg., *vinculum*, the Gr. being *δεσμός*. Auth., following Tynd., "string."

## CHAPTER VIII.

4 **Fill.**—So Wycl. Auth. with Tynd., “satisfy.” The Gr. is properly “fill full.”

17 “**Yet**” (Auth.) is omitted before “hardened,” by change in Gr. text.

19, 20. To the marginal note on these verses it may be added that in verse 19 the Gr. is, “how many baskets full of broken pieces,” in verse 20 “the fillings or contents of how many baskets,” “how many basketfuls,” making it conceivable that in the former case twelve baskets were filled, in the latter, one basket seven times. This slight distinction is not observed in the parallel passage of Matt. xvi. 10.

23 **Brought.**—For Auth., “led,” as in Matt. vi. 13; Mark ix. 2, &c.

**Village.**—The Gr. is usually so rendered in Auth.; but here, “town.”

24 **I see men; for I behold them, as trees walking.**—So Tynd. Auth., with Vulg. and Wycl., follows another reading of the Gr. text, which gives the less graphic rendering, “I see men as trees, walking.”

25 **He looked stedfastly . . . and saw all things clearly.**—By changes in Gr. text for Auth., “he made him look up . . . and saw every man clearly.”

26 **Do not even enter into the village.**—By change of Gr. text, for Auth., “Neither go into the town, nor tell it to any in the town.”

27, 33, 34. See Notes on the parallel passage of Matt. xvi. 13, 23, 24.

## CHAPTER IX.

3 **Glistening.**—So Rhem. Vulg., *splendentia*; Auth., “shining,” following Tynd. The Gr. requires a word expressive of dazzling brightness.

**Exceeding white.**—The comparison “as snow,” which is in all English versions and Vulg., may have been imported into some of the MSS. at an early period from Dan. vii. 9.

6, 7 **Became sore afraid—there came a cloud—there came a voice.**—The same word is repeated in the Gr. Auth., “they were sore afraid”—“there was a cloud”—“a voice came.”

9 **Save when.**—So Vulg., *nisi cum*, and Wyel., “but when.” Auth., with Tynd., “till.”

12 **And how is it written of the Son of man . . . ?—**

The strict rendering of the Gr. requires that this should be put as a question (compare verse 28 and Note there), and the connection of thought appears to be as follows:—The disciples desire an explanation of the saying of the scribes that “Elijah must first come.” Our Lord answers, “He is coming, and is to restore all things; and now I ask you how it is that it is written of the Son of man, that he is to suffer?” The answer to that question is, that as Elijah, though he came and suffered in fulfilment of prophecy, is to come again and restore all things, so the Son, though He is to suffer, shall come again in his kingdom, and fulfil that which is written of Him. The latter part of the comparison, however, is not expressed, but left to be inferred from the former part, or made clear by future events.

18 **Dasheth him down.**—So Wyel., “hurtleth down,” after Vulg., *allidit*. Auth., following Tynd., “beareth,” (with margin, “Or dasheth him”); but at Luke ix. 42, “threw him down.” The Gr. *βίβανεν* has usually the sense of “tear,” as in Matt. vii. 6 and in classical writers; but in later Gr. sometimes is “to fell,” “to knock down,” and so in the LXX. version of the Old Testament. “Tare” is the rendering of another word at verse 20.

**Grindeth his teeth.**—Auth., “gnasheth with his teeth,” which represents another Gr. word.

23 **If thou canst.**—Auth., “if thou canst believe, all things,” &c. By the omission of “believe,” consequent on a change in the Gr. text, the saying of our Lord becomes a reiteration of the father’s words, with the implied meaning, “how canst thou speak so doubtingly? for thee this may be done, if thou hast faith; all things are possible to him that believeth.”

The definite article, prefixed to this saying in the Gr., cannot without being cumbrously over-translated, be given in English. Compare Matt. xix. 18; Gal. v. 14, where, as here, it marks the words which follow as a well-known saying or command.

24 It is to be regretted that the omission of “with tears” (Auth.) is ruled by modern criticism to be necessary, notwithstanding the evidence of “many ancient authorities.”

28 **Saying, We could not cast it out.**—It is an interrogation in fact, though not in grammatical construction (like “the scribes say,” at verse 11)—an expression of surprise and disappointment, inviting, though not asking an explanation, which, however, is given in the next verse.

29 **And fasting.**—(Auth.), omitted by change in Gr. text.

33 **What were ye reasoning in the way?**—Auth., “what was it that ye disputed among yourselves by the way?” The word in Gr. is not the same that is translated in the next verse “disputed.” By his use of it our Lord appears not to impute to the disciples more than an amicable discussion.

34 **Who was the greatest.**—So Wycl. and Rhem.; and Vulg., *quis eorum major esset*. The inserted words in Auth., “who should be the greatest,” point to a future preceedency, which is not the question here.

35 **Minister.**—So Wycl. and Rhem., after Vulg. Auth. in this place (following Tynd.), has “servant;” but in chap. x. 43, Matt. xx. 26, and usually in the Epistles “minister.” The Gr. word appears in the Epistles twice in an English form, “deacon,” and in that form has given name to one of the orders of the Christian ministry. The cognate verb is usually translated “to minister.”

40 **Is for us.**—So Wycl. and Rhem. Auth., with Tynd., “on our part.” In the Gr. the contrast is made by the two prepositions.

41 **Because ye are Christ's.**—This follows from the change of Gr. text, which, as shown in the margin, is literally, “in name that ye are Christ's.” Auth., “in my name, because ye belong to Christ.” With this passage may be compared 1 Cor. iii. 23, “Ye are Christ's, and Christ is God's.”

42—50 Compare the parallel passage in Matt. xviii. 6, and Notes there.

43 **Having thy two hands.**—The article in Gr., as in French, may often be best rendered in English by the possessive pronoun. In Auth. it is omitted.

**The unquenchable.**—Auth., “the fire that never shall be quenched,” as at verse 45. In the Gr. the adjective is used in this place, the verb at verse 45.

50 **Be at peace.**—All Engl. versions, “have peace,” as in John xvi. 33, where it is an exact translation of the Gr. phrase. The Gr. is here a single word, as in 1 Thess. v. 13, where Auth. has “be at peace.”

## CHAPTER X.

1 **Come together.**—Auth., “resort,” which signifies “frequent coming,” not, as the Gr., “flocking together.”

12, 13, 16, 19. The variations from Auth. are consequent on changes in Gr. text, as also the omission of “take up the cross” in verse 21.

22 **His countenance fell.**—Auth., “He was sad.” Wycl., “He was full sorry.” Tynd., “He was discomfited.” Rhem., “He was stricken sad.” The same Gr. word is used in Matt. xvi. 3, of the heaven “lowering,” in Ezek. xxvii. 35 (LXX. version), of kings “troubled in their countenance.” It denotes the outward signs of gloom, whether physical or mental. “His countenance fell” is said of Cain, Gen. iv. 5.

**He was one that had.**—Auth., “he had.” See Note on Matt. xix. 22.

35 **Come near unto Him.**—Auth., “come unto Him.” The word thus translated occurs in the LXX. version of Exod. xxiv. 14, but not elsewhere in the New Testament.

43, 44, **Minister—servant.**—The margin bids us notice the distinction which there is in the words of our Lord. He who would be great among the disciples must make himself their servant, their minister; he who would become first of all must descend to the lowest depths of humility, and make himself the bond-servant—the slave of all.

## CHAPTER XI.

4 **The open street.**—The Gr. *ἀμφόδος*, *amphodos*, is so interpreted by Hesychius, and this appears to be meant by the rendering of the Engl. versions, derived from Vulg., *bivium*, “a place where two ways meet,” as distinguished from a road that was not a thoroughfare, *via vicinalis*.

8 **And others branches, which they had cut from the field.**—By change of Gr. text for Auth., “and others cut down branches off the trees and strawed them in the way.” The

meaning is the same, unless the rendering in Margin be taken, which would substitute “layers of leaves” for the palm-branches; and so apparently Vulg., which has *frondes*.

17 **Shall be called a house of prayer for all the nations.**—Auth., “shall be called of all nations a house of prayer.” The Gr. admits of either rendering. In the passage Isa. lvi. 7 the words are as now given in the text. See Note on “robbers,” Matt. xxi. 13.

19 **Every evening.**—By change of Gr. text for Auth., “when even was come.” The same thing is said more distinctly in Luke xxi. 37. See marginal note.

26 This verse is omitted by change in the Gr. text, having been introduced from Matt. vi. 14, where it stands as an exposition of the petition for forgiveness in the Lord’s prayer.

32 **They feared the people.**—The broken construction is another example of the abrupt style of St. Mark’s Gospel.

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## CHAPTER XII.

1 **Another country.**—Auth., “a far country.” See Notes on the parallel passage of Matt. xxi. 33, &c.

13 **That they might catch him in talk.**—Auth., “in *his* words.” The Gr. is not the same as that which is rendered “ensnare him in his talk,” Matt. xxii. 15.

14 **Of a truth**—*i.e.*, assuredly. The Gr. phrase is elsewhere so rendered in Auth., as in Luke iv. 25; Acts iv. 27; x. 34, “of a truth I perceive.” Here all Engl. versions have “in truth,” or “truly,” connected with “thou teachest.” In Matt. xxii. 16, “thou teachest the word of God in truth,” both the words and the order of the Gr. are different.

26 **In the place concerning the bush.**—Wycl. “how in the book of Moses on the bush,” following Vulg., *in libro Moysi super rubrum, quomodo dixerit illi Deus*. Auth., with Tynd., “in the bush;” the Gr. is, literally, “at the bush.” The section of the book of Exodus, chap. iii., concerning the burning bush, was probably distinguished by that name, as the lamentation of

David for Saul and Jonathan is thought to have been called “the Bow,” *i.e.*, *the song of* the bow, from the mention made in it of Jonathan’s bow, together with the introductory words in 2 Sam. i. 18, “David bade them teach the children of Judah the bow,” the words “*the use of*” (Auth.) being an insertion of the translators by way of explanation.

29 **The Lord our God, the Lord is one.**—This, the marginal alternative, and the Auth., “the Lord our God is one Lord,” are, each of them, admissible renderings of the Gr. The Auth. follows the text of the passage of Deut.

32 **Of a truth, Master, thou hast well said.**—See Note on verse 14. Auth., “Well, Master, thou hast said the truth,” making “Well, master,” a separate exclamation. The sentence, however, is all one: “well” is to be connected with “thou hast said;” “of a truth,” as in other places, is a mode of asseveration.

35 **In the Holy Spirit.**—Auth., “in the Holy Ghost.” The name “Holy Ghost” is not used in the Engl. version of the Old Testament. We read in Ps. li., “Take not thy Holy Spirit from me” (Auth.); but the Holy Ghost in His divine personality was not yet revealed.

38 **Desire.**—Auth., “love,” which does not give the true sense of θέλω.

44 **Superfluity.**—Auth., “abundance,” which does not denote so clearly as does the Gr. the “having more than enough.”

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### CHAPTER XIII.

4 **Are all about to be accomplished.**—Auth., “shall be accomplished.” The inquiry relates not to the time of the accomplishment, but to the time when it is at hand.

8 **Travail.**—Auth., “sorrow.” See note on Matt. xxiv. 8.

9 **For a testimony unto them.**—So all versions except Auth., “against them.” By that testimony governors and kings, and their subjects, were to be converted; and they who gave it, and laid down their lives in confirmation of it, were emphatically called “martyrs,” witnesses.

10 **Preached.**—Auth., “published;” the Gr., which properly means “to proclaim as a herald,” is usually in the New Testament rendered “to preach.”

14 **Standing where he ought not.**—The participle is masculine, according to the change in the Gr. text made on the authority of the best MSS.; and it refers probably to a statue of the Roman Emperor placed in the Temple.

16 **Cloke.**—The long outer garment which the working man would leave at home when he went to his labour in the field. Compare Note on Matt. xxiv. 18.

23 **I have told you all things beforehand.**—So Tynd. Auth., following Wycl. and Rhem., “I have foretold you all things,” which does not give the meaning with its full emphasis. They have now been fore-warned, and must be on the watch for the fulfilment of his predictions. This is his answer to their question, verse 4: “When shall these things be? and what shall be the sign,” &c. He does not say “when,” but tells them what are “the signs.”

25 **The stars shall be falling from heaven.**—So Rhem. The Gr. is *ἐπονται πτοντες*; falling by a continued movement, not by a sudden convulsion of the firmament; dropping off like the petals of a flower, as Bengel suggests, referring to James i. 11, “the flower thereof falleth” (*ἐξέπεσε*). Auth., “the stars of heaven shall fall.” In the parallel passage of Matt. xxiv. 29 the Gr. is different, and is correctly translated “the stars of heaven shall fall.”

**The heavens.**—In the latter part of the verse the plural is used, the singular “heaven” in the former. So Wycl. only. The distinction is observed in Matt. xxiv. 29 (Auth.). See Note on Matt. iii. 17.

26 **In clouds.**—So Wycl. only. “The clouds” (Auth.) would mean the ordinary clouds of nature. The Gr., by its indefiniteness, “in clouds,” leaves us at liberty to conceive a supernatural *nimbus* or glory. Nor are the words in Matt. xxiv. 30, “coming in the clouds of heaven,” adverse to such a supposition, if we consider how much may be comprehended in the word “heaven.” See Note on Matt. iii. 17.

28 See Notes on Matt. xxiv. 32—36.

34 **It is as when a man.**—The Gr., “as a man,” is very abrupt, and needs an insertion of some words to complete the sentence.

**Sojourning in another country.**—Auth., “taking a far journey,” following other English versions, and Vulg. *peregre profectus*. The Gr. signifies not foreign travel, but residence in a foreign land.

35 **The lord of the house.**—So Wycl. and Tynd. An unusual expression, but quite appropriate when said by our Lord of Himself, being “as a Son over God’s house,” Heb. iii. 6. Auth., with Tynd., “the master of the house.” The phrase is found only in this parable, which is peculiar to St. Mark; but similar to it are “the lord of the harvest” and “the lord of the vineyard” in the other Gospels.

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## CHAPTER XIV.

1 **The unleavened bread.**—Is not to be connected with “the feast of,” as in Auth., “the feast of the Passover and of unleavened bread.” Wycl. and Tynd. follow the construction of the Gr., “Easter, and the days of sweet bread.”

With subtlety.—Auth., “by craft.” See Matt. xxvi. 4 (Auth.)

7 **Ye can do them good.**—Not merely “ye may” (Auth.).

8 **She hath anointed my body beforehand.**—The Gr. is literally, “She hath before-taken, anticipated ( $\piροέλαβε$ ), to anoint.” Auth., “She is come beforehand to anoint,” following Vulg., *prævenit ungere*, and so Rhem., “prevented,” in the archaic Biblical sense.

10 **He that was one of the twelve.**—For “one of the twelve” (Auth.), consequent on the insertion of the article before “one” in the Gr. text; “the one of the twelve,” apparently referring to the words of our Lord at verse 18, “One of you shall betray me,” recorded also in Matt. xxvi. 21, and John xiii. 21.

14 **My guest-chamber.**—“My” is added by change in Gr. text. So Vulg., *refectio mea*. The Gr. is the same word that is rendered “inn,” Luke ii. 7: “there was no room for them in the inn.”

— In 1 Samuel ix. 22 (LXX. version) it stands for the Hebrew word which in Auth. is “harbour,” the room for the entertainment of guests. Rhem. here, “refectory.”

15 **Furnished and ready.**—Auth. for “ready” has “prepared.” The Gr. is in both parts of the verse the same, adjectival in the first place, the verb in the second. The word rendered “furnished” is properly “spread with carpets;” the last thing done in preparing a room for guests was to cover the couches with carpets. (*Field, Note.*)

18 **Eren he that eateth with me.**—(Following the Gr. order.) These words apparently are added to designate particularly that “one of them” who was to betray him. Auth., “one of you that eateth with me shall betray me.”

19 And another said, Is it I?—(Auth.) Omitted by change in Gr. text. The changes in the verses 22, 23 are due to the same cause.

25 **I will no more drink.**—So Wycl. and Rhem., following Vulg., *jam non bibam*. Auth., with Tynd., “I will drink no more of.” By this return to the collocation of the Gr., “no more” is connected exclusively with the verb to which it properly belongs.

30 **Thou, to-day . . .**—The emphatic “thou” is added by change in the Gr. text. It is, however, given in Vulg., *tu, hodie, in nocte hâc*.

**Even this night.**—All English versions, “even in this night.” *In* is omitted by change in Gr. text. The terrible conciseness of the sentence might have been still more nearly given by the omission of the inserted *even*, “thou to-day, this night, &c.”

33 **Remove.**—The Gr. word, literally “make it pass by,” is only found twice in the New Testament—here, and in the parallel passage of Luke xxii. 42, where it is “remove” in Auth.

38 **Willing.**—Auth., “ready.” The same word is rendered “willing” in Matt. xxvi. 41.

49 **But this is done that the Scriptures might be fulfilled.**—So Wycl. and Tynd., following Vulg. The Gr. is literally “but that the Scriptures may be fulfilled.” Auth., “but the Scriptures must be fulfilled.”

54 **In the light of the fire.**—Auth., “at the fire.” The Gr. is  $\pi\rho\delta\tau\delta\phi\omega\varsigma$ . This correction is of importance, explaining that by coming to the fire to warm himself he became exposed to recognition from the light of the fire falling upon him. The looser translation which runs through the English versions came from Vulg., *sedebat ad ignem et calificiebat se*.

65 **Received him.**—By change of Gr. text for “struck him” (Auth.), signifying that with this wanton violence the officers of the court took him again into their custody after his arraignment before the high priest.

69 **The maid**—*i.e.*, the same person as before. All English versions, “a maid,” overlooking the article in the Gr. Several changes in this and the two following verses are due to changes in the Gr. text.

72 **When he thought thereon.**—See margin. Another interpretation, which has much to be said for it, is that of Theophylact, “he covered his head and wept.” This rendering of *ἐπιβαλών* is supported with much learning by Dr. Field; and it introduces an additional action on the part of St. Peter, and is therefore more graphic than the other renderings.

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## CHAPTER XV.

5 **No more answered anything.**—So. Wycl. and Rhem., after Vulg., *amplius nihil respondit*. The Gr. is the same, *οὐκέτι*, as at chap. xiv. 25, “I will no more drink,” &c., “no more”—*i.e.*, not as he had answered Pilate when questioned by him (verse 2). Auth., “yet answered nothing,” which would mean, “notwithstanding the appeal made to him by Pilate” in verse 4. This, though also true, is not the meaning conveyed by the Gr.

7 **With him.**—(Auth.) Is omitted by change of Gr. text. The omission is in this respect a gain, that the clause, “who had committed murder,” has not the appearance of referring to Barabbas, as it has in the Auth.

8 **Went up**—*i.e.*, to the Praetorium, the governor’s palace. So Vulg. Auth., with Tynd., follows another reading of the Gr. text, “crying out.”

21 **Compel to go.**—Compare Note on Matt. xxvii. 31.

23 **They offered him.**—The verb is the same as that rendered “gave” in Matt. xxvii. 34; but the tense is different.

32 **The Christ.**—He had been condemned before Caiaphas for claiming to be the Christ, before Pilate for asserting that he was the king of the Jews. The chief priests combine the two charges.

Pilate in the superscription recognised only that of which he had cognisance himself.

39 **Which stood by.**—Auth., “which stood.” The Gr. requires this addition. The centurion stood near, and in front of Him.

43 **A counseller of honourable estate.**—Auth., “an honourable counsellor.” The Gr. word does not refer to the personal character, but to the condition in life of him or her whom it describes. Compare Acts xiii. 50; xvii. 12.

**Looking for.**—Auth., “waiting for.” The same word is used of Simeon and Anna in Luke ii. 25, 38, and in the latter place is rendered “looking for” in Auth., as it is here by Tynd.

**Boldly went in . . . . and.**—Auth., “went in boldly.” This slight inversion of the order shows that “boldly” applies in the Gr. to the whole action of Joseph, and not to his “going in” only. It would perhaps be more exactly rendered “took courage, and went in unto Pilate.”

45 **Corpse.**—For Auth., “body,” by change in Gr. text ( $\pi\tau\hat{\alpha}\mu\alpha$  for  $\sigma\hat{\alpha}\mu\alpha$ ). The same word is used with respect to the body of St. John the Baptist (chap. vi. 29). In this place, harshly as it sounds in our ears, it is appropriate, in its sense of “dead body” (properly *caro casa*, “carcase”), as there has just been a question as to the life being extinct. In the next verse, when the body has been given over to the care of Joseph, the Evangelist speaks not of “it,” but of “HIM.” We may suppose the former word to have been that of Pilate and his soldiers, the latter that of Joseph and Nicodemus.

46 **A linen cloth.**—So Wycl. and Tynd. The Gr., *sindon*, is so rendered in Auth. at Matt. xxvii. 59; here, “fine linen.”

**Tomb.**—Auth., “sepulchre.” Compare Notes on Matt. xxvii. 52—60.

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## CHAPTER XVI.

2 **When the sun was risen.**—So Wycl. and Tynd. Vulg., *orto jam sole*. The verb is in the past tense (the aorist). Auth., “was rising.”

4 **Rolled back.**—For Auth., “rolled away,” by change in Gr. text.

**Arrayed in a white robe.**—Auth., “a long white garment.” The Gr. (*stole*) is translated “robe” in Luke xv. 22, and often in the Apocalypse.

**8 Trembling and astonishment had come upon them.**—So Rhem., preserving the Biblical phrase, following Vulg., *invaserat enim eas timor et parox.* Auth., with Tynd., “they trembled and were amazed.”

**11 Disbelieved.**—Auth., “believed not.” Here and in verse 16 the Gr. *ἀπιστέω* is rendered “to disbelieve,” implying the rejection of a statement as incredible—a stronger expression than *οὐκ επιστευσαν*, “believed not,” which implies incredulity not amounting to absolute rejection. The eleven utterly disbelieved the first story which reached them, the report of Mary Magdalene (verse 11). It seemed to them as an idle tale (Luke xxiv. 11). The narrative of the two disciples returning from Emmaus was told them afterwards, but not even that was believed by them; they did not “disbelieve,” but they “believed not.”

**12 He was manifested.**—So Wycl., “was showed,” following Vulg., *ostensus est.* Auth., with Tynd., “appeared,” which answers to several Gr. words; but *φανερός* in Auth. is usually and properly rendered “to manifest,” as in chap. iv. 22. By showing himself after his resurrection he “manifested forth his glory,” as he did by his first miracle at the beginning of his ministry (John ii. 11).

**14 Unto the eleven themselves.**—Auth. omits “themselves,” following Vulg., *illis (not ipsis) undecim.*

**15 To the whole creation.**—This is the correct rendering of *κτίσις*, as in Auth. (chaps. x. 6; xiii. 19). In the Epistles of St. Paul—where, as in this place, it denotes not the creative act, but the result of it, the created world—this word is in Auth. translated “creature,” to the serious injury of the sense. The Vulg. in all such cases has *creatura*, which means any created being, animate or inanimate. Hence Wycl. in this place, “to each creature.” Tynd., “to all creatures.” The Gr. is *πᾶσῃ τῇ κτίσει.*

**20 Confirming the word by the signs that followed.**—The change is necessary to give expression to the article. Thus was fulfilled the promise, “these signs shall follow them that believe” (verse 17)

THE GOSPEL ACCORDING TO  
S T. L U K E.

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CHAPTER I.

1 **To draw up.**—Auth., “to set forth in order.” Tynd. “to compile.” Vulg., *ordinare*. The Gr. does not occur elsewhere in the New Testament. “Set in order” is the rendering of other words: “draw up” approves itself here as expressing the same work, by almost the same figure of speech as the Gr., both words containing the idea of “marshalling” the successive details, the order of march, so to speak, of a continuous narrative.

**A narrative.**—So Rhem. after Vulg., *narrationem*. Auth. following Cranm., “a declaration.” Tynd., “a treatise.” Genev., “to write a history.” Though the Gr. has other derivative senses, its proper meaning, as defined by Plato, is “the relating of events past, present, or to come.”

**Which have been fulfilled.**—The Gr., when used in reference to things, means “fully accomplished, or established,” as in 2 Tim. iv. 5; when referring to persons, “filled full of knowledge or assurance,” as in Rom. iv. 21. Here the Vulg. has *completæ*, which is correctly followed by Rhem., “accomplished;” Tynd., “which are surely known,” whence Auth., “surely believed.”

3 **Having traced the course of all things.**—The proper meaning of the Gr. is “to accompany side by side.” “I have walked by the side of the stream, as it were, from the fountain head” (Wordsworth). Hence, generally, “to follow,” as in Mark xvi. 17, “These signs shall follow them that believe.” 2 Tim. iii. 10. Auth., “Having had perfect understanding of all things from the very first,” which points not so much to the close companionship as to the intimate knowledge resulting from it. The previous versions vary much in their treatment of this

word, but in general adopt the interpretation, “as soon as I had searched out diligently.” *Vulg.*, *asseculo omnia a principio diligenter*.

**Accurately.**—Rather than *Auth.*, “diligently.” See Note on Matt. ii. 7.

It is not unlikely that St. Luke, a Hellenistic Jew, and a native of Antioch a centre of Grecian culture, may have been acquainted, as St. Paul appears to have been, with some of the masterpieces of classical literature; and in that case, the resemblance may not have been accidental which is traced between the opening verses of his Gospel and a sentence in the introduction to the history of Thucydides: “I lived through the whole of the war, and I took great pains to make out the exact truth.” (Jowett’s translation.)

4 **Wherein thou wast instructed.**—Or, “*which thou wast taught by word of mouth.*” This Marginal rendering is added because the proper meaning of the Gr., which under the form of “catechize,” we have in English, is “to instruct orally;” and if that sense be given to it here, St. Luke’s purpose would appear to be that his friend Theophilus should have exact information in writing of the things which had already been taught him less consecutively, or with less precision, in a colloquial way. But in other places of the New Testament the word means simply “to instruct;” and it is so used by St. Luke himself, *Acts xviii. 25, xxi. 21, 24*.

5 **He had a wife.**—For *Auth.*, “his wife *was*,” by change in Gr. text, *avtōs* for *avtōs*.

9 **To enter . . . and burn incense.**—This inversion of the Gr. order gives the sense of the Gr. better than *Auth.*, “to burn incense when he entered.”

13 **Supplication.**—The word in Gr. is not that which is commonly used for “prayer” (*Auth.*).

17 **Shall go before his face.**—This lively Hebraism is not given in any Engl. version except *Genev.*, “go before in his sight.”

*To walk in.*—The insertion appears to be necessary, the preposition in the Gr. being “in,” not “to,” as in the preceding clauses.

**To make ready for the Lord a people prepared for him.**—This appears to be the full meaning of the Gr., and it is after the manner of St. Luke to place a word, as here, “for the Lord,” between two others, with either or both of which it may be connected. *Comp. Acts i. 2.*

19 **To bring thee these good tidings.**—“To bring” tidings is a more appropriate and usual phrase than “to show” (Auth.); and “good” tidings is more close to the Gr. than “glad” (Auth.).

The Gr. word, in Engl. “to evangelize,” is used more than twenty times in St. Luke’s Gospel and the Acts, and is one of the many words which remind us of his intimate acquaintance with St. Paul, as one of the fellow-travellers of the Apostle. It is found in no other Gospel except that of St. Matthew, which has it once in a passive sense, and once only in the Epistles of St. Peter, while it is of frequent occurrence in the Epistles of St. Paul (Wordsworth). On the other hand, the cognate noun “*evangelion*,” “gospel,” though often used by St. Matthew and St. Mark, is not in the Gospels of St. Luke and St. John, and is only twice used in the Acts, while it is a very frequent word with St. Paul.

20 **Silent.**—All Engl. versions “dumb,” the ordinary rendering of another word, *κεφός*, which follows in verse 22.

22 **He continued making signs.**—Auth., “he beckoned.” The word here used does not occur elsewhere, and requires a different rendering from “beckon,” which in Auth. answers to several words in the original. In the Gr. the continued action is denoted by “was” with the participle, “was making signs.”

27 **Betrothed.**—Auth., following Tynd. and Cranm., “espoused.” See note on Matt. i. 18.

28 The Marginal note shows that the words “Blessed art thou among women,” which are in the text of verse 42, are not genuine here, though supported here also by many ancient authorities. At the beginning of the next verse there is another change of reading in the Gr. text.

30 **Favour.**—Gr., *χάρις* (*charis*); the same word is often translated “grace.”

35 **Which is to be born.**—“Of thee” (Auth.) is omitted by change in the Gr. text.

37 **For no word from God shall be void of power.**—This is the literal rendering of the Gr.; “from God” being substituted for “with God,” by change in Gr. text. Auth. (following Tynd.), “for with God nothing shall be impossible,” making “no word” to be the same as “no thing,” and rendering the Gr. *ἀδυνατήσει* (“without active power”), which in connection with “word” is appropriate and expressive, by “impossible,” which is suitable to

“thing,” but not to a “word.” The Gr. for “word” (*βῆμα*) here used by the angel, is in the next verse repeated by Mary.

48 **The handmaid.**—The Gr., as noticed in the margin, is “bond-maid,” the feminine of “bond-servant,” slave (*δούλη*), and expresses the absolute obedience of the Blessed Virgin more strongly than the word which all the English versions have, and which has become in this place too sacred to be disturbed, “handmaid.”

42 **She lifted up her voice.**—The Gr. which occurs nowhere else in the New Testament, properly is “to shout,” not as Auth., to “speak.” Previous versions have “cried;” Vulg., *exclamavit*.

**With a loud cry.**—By change of Gr. text for “with a loud voice” (Auth.). The salutation of Elizabeth was preceded by a loud exclamation of joy.

52 **He hath put down princes from their thrones.**—Auth. with Tynd., “he hath put down the mighty from their seats.” The Gr. *θρόνος*, “thronos,” is almost always “throne,” in Auth.; and the Gr. for “the mighty” (Auth.), which is of rare occurrence, means “one endued with princely power,” and is rendered “potentate” in 1 Tim. vi. 15.

54 **That he might remember mercy.**—So (in part), Genev., “that he might be mindful,” &c.; the construction of the Gr. showing the *purpose* of his helping Israel. Auth., “in remembrance of his mercy.” *His* is not in the Gr., as is shown by the italics in Auth.

55 **Toward.**—For Auth., “to;” making it plain, as it is in the Gr., that the words which follow are not to be connected with those which immediately precede. The meaning is not “as he spake to our fathers, to Abraham,” &c., but “that he might remember mercy toward Abraham,” &c.

58 **Had magnified his mercy towards her.**—So Wycl. and Rhem. The word in the Gr. is the same that is used at the beginning of the *Magnificat*. Losing sight of this connection, the Auth. turns the Gr. by the elegant paraphrase, “had showed great mercy upon her” (following Tynd.)

59 **They would have called him.**—To give the inchoate sense conveyed by the imperfect tense of the Gr. verb, “they were for calling her.” All English versions, “they called him.”

63 **A writing tablet** expresses the Gr. better than Auth. (with Tynd.), “a table.” The latter word, however, in old English had the same meaning, as we are reminded by the two “tables” of stone in Exodus; and this is the meaning of the Latin *tabula*.

66 **What then shall this child be?**—The question was, “What will he be in the future, when he is a man?” not as Auth., following Wycl. and Tynd., “what manner of child shall he be?” Vulg., *Quis, putas, puer iste erit?*

68 **Wrought redemption.**—So Wycl. and Rhem., after Vulg.; Auth., with Tynd., “redeemed.” The Gr. noun is properly “a ransoming;” that being in Old Testament phrase the mode of denoting “deliverance,” primarily where a price was paid, and specially from bondage, then from sin or any evil, with or without ransom.

71 **Salvation from.**—Taking up the word from verse 69. So Wycl. (“health from”) and Rhem., after Vulg. Auth., with Tynd., “that we should be saved.”

72 **To show mercy towards our fathers.**—Auth., with Tynd., “to perform the mercy *promised* to our fathers.” The Gr. is literally, “to do, or work mercy, with our fathers;” and so Wycl. and Rhem., following Vulg. There is here neither the definite article nor any suggestion, as there is in the *Magnificat*, that the mercy had been “promised.”

75 **All our days.**—For Auth., “all the days of our life,” by change in Gr. text.

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## CHAPTER II.

1 **The world.**—The Gr., meaning properly “the inhabited *earth*,” that part of the world which was “dwelt in” by settled inhabitants, not by nomad tribes, was the usual phrase designating the Roman Empire; and from it in early Christian times the word *ecumenical* was derived, as a description of those Church Councils which were attended by representatives from every province of the Empire.

**Enrolled.**—So Rhem.; Auth., following Tynd., “taxed;” Vulg., *ut describeretur*. The enrolment appears to have been made for the purpose of ascertaining the population of the Empire—a *census*; and there is no mention of any taxing connected with it.

2 **This was the first enrolment made.**—Auth., “this taxing

was first made." If "first" were to be taken as an adverb, the Gr. should be not  $\pi\acute{p}\acute{e}t\eta$ , as it is, but  $\pi\acute{p}\acute{e}\tau\omega$ . St. Luke, in Acts v. 37, refers to another enrolment, which took place ten years afterwards, in the time of the same governor, Quirinius: and he distinguishes the earlier from the later, by saying that this was the "first" enrolment, the earlier of the two, made, &c.

**Quirinius.**—A Latin name, given in Auth., more nearly as it was represented in Gr., "Cyrenius."

4 **Family.**—So Rhem. with Vulg. Auth., with Tynd., "lineage." We have the same Gr. in Ephes. iii. 15, "Of whom every family in heaven and earth is called."

11 **Christ the Lord.**—Margin, "Or *Anointed Lord*. The Marginal note is appended, because neither of the words in the Gr. has the definite article, and therefore "Christ" might be understood in its proper meaning, "anointed," not "the Messiah." This, however, is noticed as a possible, not as a probable, interpretation.

14 **And on earth peace among men in whom he is well pleased.**—With two marginal notes (1) explaining that the Gr. of the words following "peace" is literally "among men of good pleasure" (i.e., of God's good pleasure); (2) showing that there is another reading of the Gr. text, which is followed by Auth., after Tynd., "peace, goodwill (i.e., God's goodwill) among men." The difference in the Gr. text consists in the addition of a single letter, by which "good pleasure" becomes the genitive instead of the nominative case. The genitive is supported by the text of the three best MSS.:—the Sinaitic, the Vatican, and the Alexandrine; by the general testimony of the Latin Fathers, liturgies, and versions; and by a passage of the antenicene Gr. father, Origen; the nominative is found in uncial MSS. of inferior though good authority, and in the Fathers and versions of the Eastern Church. The evidence as to text is amply discussed in the second volume of Westcott and Hort's Greek Testament.

The change of the text, slight as it is, involves a great change of rendering and interpretation, and throws some obscurity on one of the most joyous passages in the Bible. Yet even the loss of a familiar rhythm and a delightful assurance may be more than compensated by the belief that we know better than we did what was the real utterance of the heavenly host, and the exact meaning of the joyful tidings which they proclaimed. And we may remember that by accepting it we are only adopting the form which has always been current in the version and liturgy of the Western Church. "On earth peace among men in whom he

is well pleased”—i.e., God's peace among all to whom these glad tidings shall come, and who, in receiving them, become his dear children, the objects of his good pleasure.

21 **Which was so called.**—Auth., for variation, has “so named.” The Gr. has the same word in both parts of the sentence.

22 **The days of their purification.**—So Tynd. and Crumm. Auth., with Vulg., Wycl., and Rhem., “her.” The difference arises out of a difference in the Gr. text. According to the reading, “their purification,” the infant Saviour is associated with his Mother in the ceremony of purification prescribed by the law of Moses, and begins, even from his birth, “to fulfil all righteousness.”

25 **Holy Spirit.**—For Auth., “Holy Ghost,” because “the Spirit” is the word which must of necessity be used in verse 27, and there should be no possibility of doubting whether the same Divine Being, the Person of the Godhead, is signified in both verses. See Note on Matt. i. 22.

29 **O Lord.**—The Gr. is not *Kyrie*, but *Despota*, “Master,” which is unusual in an address to God, but appropriate here, as the correlative of “bond-servant,” or “slave” (*δοῦλον*), the term which Simeon applies to himself.

32 **For revelation to the Gentiles.**—So Rhem., “to the revelation of the Gentiles,” following Vulg. The Gr. is *apocalypsis*. Auth., “a light to lighten,” as if rendering a verb cognate to the noun *φῶς* (*phōs*).

33 **His father.**—As in verse 48, by change of Gr. text for “Joseph” (Auth.).

37 **Even for.**—By change of Gr. text (*εἰς* for *ἄς*). Auth., “of about,” pointing to the extraordinary length of her widowhood.

**Worshipping.**—Auth., “but served.” The Gr. is a participle of *λατρεύω*, which is properly, as used in the New Testament, to serve God by worship or sacrifice.

38 **Coming up at that very hour.**—Auth., “coming in that instant.” The Gr. is the usual word for “hour.”

40 **In spirit.**—(Auth.) Omitted by change of Gr. text.,

43 **Boy.**—He is now no longer called “child” (*παιδίον*), as He has been prior to his first going up to Jerusalem (see verse 40), but *παις*, “boy.” The transition from childhood to boyhood, which was marked outwardly about the age of twelve by change of dress, and which is indicated by this change in the Greek, seems

properly to be observed here in the English, though in other places the Gr. *παῖς* may be sufficiently rendered “child.”

47, 48 **Amazed . . . astonished.**—These changes are made in order to keep for each of the two Gr. words the rendering which it has in other places.

49 **In my Father's house.**—Auth., following Tynd., “about my Father's business.” Wycl. is literal, but ambiguous, “in those things that be of my father,” as Vulg. *in his quæ patris mei sunt*. The Gr. is *ἐν τοῖς τοῦ πατρός μον.* In arriving at their decision on this passage, the Revisers were much influenced by a learned dissertation of Dr. Field. of Norwich, which he printed and circulated among them, and which it is to be hoped he will see fit to publish. From this it appears that the phrase is capable of either interpretation, but far more likely to have been used by our Lord in the sense which has been adopted—1st, because *τὰ τίνος*, which properly means a person's *things* or *belongings*, came to be used specially of his *house*; as in other languages, ancient and modern, the word *house* is omitted in colloquial speech—e.g., “I am going to my father's.” 2nd, because clear examples of *ἐν τοῖς τίνος εἰναι*, “to be in a person's house,” are found in the LXX. version of the Old Testament, as well as in classical and patristic Gr. Compare Esther vii. 9, Job viii. 19, Gen. xli. 51, with the Hebrew. See also John xiv. 32, and Acts xxi. 6., where the plural adjective is used, *τὰ ἴδια*, for his or their *home*. On the other hand, no example has been produced in classical or biblical Gr. of the entire phrase *εἰναι ἐν τοῖς τίνος*, “to be about a person's business;” the nearest approach to it in the New Testament is 1 Tim. iv. 15, *ἐν τούτοις ἵσθι*, “Give thyself wholly to these things.” 3rdly, as to the ancient versions, the Vulg., Arabic, and Ethiopic are not decisive either way; the Syriac is clear for “in the house of my Father.” Of Gr. Commentators, Origen of the 3rd century, Epiphanius of the 4th, Theodoret of the 5th, Theophylact of the 11th, and Euthymius of the 12th, are authorities in favour of this, the local sense.

52 **Advanced.**—Auth., “increased,” following Tynd. and Genev.; Wycl., “profited;” Rhem., “proceeded.” The proper meaning of the Gr. is “to advance,” to “make progress,” and it is so rendered in other places, as Rom. xiii. 12, “the night is far spent” (Auth.), and the cognate noun is in Phil. 1. 12, “the furtherance” of the gospel (Auth.).

**Stature.**—Margin, “Or *age*.” The Gr. (*ἡλικία*) bears both meanings, and is here rendered “age” in all the earlier versions (following Vulg., *ætate*), except Genev., which has “stature,” from Beza, *staturā*. “Age” would not be inappropriate in this place,

as it includes “stature;” but in some passages it could not well be so translated, especially in chap. xii. 25 of this Gospel, “which of you can add one cubit to his stature?” and xix. 3, Zacchæus was “little of stature.” These passages, occurring in this Gospel, appear to decide the meaning here.

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## CHAPTER III.

- 3 Compare Notes on the parallel passage of Matt. iii. 3, &c.
- 14 **Soldiers also asked him.**—So Wycl. and Rhem. Auth., following Tynd., “the soldiers also demanded of him.” The word “demand,” according to its usage in the Authorised Version of both the Old and New Testaments, has a peremptory significance, which might fittingly apply to the deportment of Roman soldiers in their intercourse with a Jew; but it is not implied in the Gr., *ἐπηρώτων*. Compare Matt. ii. 4, and Note there.
- 15 **Reasoned.**—The Gr. usually has this meaning, and denotes a more active consideration than is implied by “mused” (Auth., following Cranm. and Genev.) Vulg., *cogitantibus omnibus*.
- 17 **Throughly to cleanse.**—For Auth., “and he will thoroughly purge;” by change of Gr. text from future to infinitive.
- 23 **When he began to teach, was, &c.**—Auth., “began to be about thirty years of age,” following Cranm. and Genev. The Gr. may be rendered literally, “was, when he began, of about thirty years,” and so Tynd. The proper word to be supplied after “began” is “to teach,” as appears from other places in which St. Luke speaks of our Lord’s commencement of his ministry, as Acts i. 1., “all that Jesus began both to do and teach, until the day,” &c., and i. 22; and here the Evangelist evidently has in view the time when, having been baptized by John, and having received the unction of the Holy Ghost, He entered on his public ministry.

## CHAPTER IV.

1 **In the wilderness.**—For “into” (Auth.) by change of Gr. text, the true reading having probably been altered in order to assimilate this passage to Matt. iv. 1. The verb here is in the imperfect, denoting a continuance of the leading, not in the aorist, denoting a finished act, as in Matt. iv. 1. Combining the two accounts, therefore, we learn that the Lord was led up into the wilderness to be tempted, and that while He was there the Divine Comforter continued to be his leader and guide throughout the temptation: and by his example we may be encouraged to believe that He who brings us into trial and temptation will in like manner continue with us while it lasts, and bring us out of it safely, if we will follow his guidance.

4, 5, S. The words omitted in these verses, but given in Auth., were probably inserted in some MSS. from St. Matt. with the purpose of assimilation. See Note above on verse 1, and Notes on the parallel passage of Matt. iv. 1, &c.

10 **To guard thee.**—Auth., “to keep thee.” The Gr. signifies properly “to guard as a sentinel.” Such guards were the “keepers” of Peter in the prison, Acts xii. 6, 19.

18 **To preach good tidings.**—The passage of Isaiah is so rendered in the Auth. (chap. lxi. 1); and the word, to “evangelize,” would not convey to the hearers of our Lord the same meaning which “to preach the gospel” now conveys to us, or which it did probably convey, when He had finished His work to those who heard His Apostles, when they went forth “to preach the gospel to the whole creation” (Mark xvi. 15). There is a propriety, therefore, in rendering the Gr., *ἵσταντες εὐαγγελιζόμενοι*, “they preached the gospel,” in Acts xiv. 7, though that rendering would be an anachronism at this early period of the Lord’s ministry.

To heal the broken-hearted.—(Auth.), omitted by change in Gr. text.

18, 19 **To proclaim.**—Auth., “to preach.” The Gr., usually so translated in Auth., is properly to “proclaim as a herald.”

20 **The attendant.**—Auth., “the minister,” which in this place might be supposed to mean the “officiating minister” of the synagogue.

22 **The words of grace.**—*i.e.*, of divine grace. So Wycl. and Rhem.; Vulg., *verbis gratiae*. Auth., with Tynd., “gracious words” which does not to a modern English ear denote the Divine source

of the loving-kindness that spake in his words. The Gr., *χάρις*, *charis*, “grace,” and its cognate verb, so frequently used by St. Luke and St. Paul, are not found in the Gospels of St. Matthew and St. Mark, and *charis*, the noun, is found once only in the Gospel of St. John (i. 14), and once in his second Epistle, whereas it is a continually-recurring word in St. Peter’s first Epistle.

24 **Acceptable.**—Auth., with Tynd., “accepted,” following Vulg., *acceptus*. The Gr. is not a participle, but a verbal adjective of the form represented by the Latin termination *-bilis*, and the English *-ble*.

29 **Cast him forth.**—Auth., “thrust him out.” The Gr. does not necessarily imply the use of violence. The word at the end of the sentence, literally “to throw, or cast headlong,” does not occur elsewhere in the New Testament.

32 **His word was with authority.**—As it is said at the end of the Sermon on the Mount, Matt. vii. 29, “He taught them as one having authority.” See also verse 36 of this chap. Auth., “with power.”

36 **Amazement came upon all.**—Auth., “they were all amazed.” Tynd. and Rheims., “fear came upon all.” The phrase is characteristic of St. Luke. Comp. chap. i. 65.

**What is this word?**—So Wycl., following Vulg., *quod est hoc verbum?* Auth., “What a word is this!” The Gr. is not an exclamation prompted by their amazement, but a question, “What is the meaning of this word?”

38 **Holden.**—Auth., “taken.” See note on Matt. iv. 24.

41 Christ.—(Auth.), omitted by change in Gr. text.

42 **Would have stayed him.**—The Gr. verb is in the imperfect tense. Auth., “stayed him,” which, as the next verse shows, they did not succeed in doing. See note on chap. i. 59.

43 **The good tidings.**—See note on verse 18.

## CHAPTER V.

3 **Asked him.**—Auth., with Wycl. and Tynd., “prayed him.” The Gr. is properly to “ask a question,” but in the New Testament more often “to make a request.” The one sense, by an easy transition, leads to the other, as the case has been with our word “to ask.” The request would probably be made, by way of courtesy, in an interrogative form, as when we say, “will you have the kindness to do so-and-so?” especially would the request be made in this form, where the person making it was equal or superior to the person addressed. St. John alone uses it of prayer made to God, and he only in the case of the co-equal Son addressing the Father. Comp. John xiv. 16; xvi. 26.

**Put out.**—Auth., following Tynd., “thrust out,” but in verse 4, “launch out.” The Gr. is the same in both places, and as applied to a vessel means “put out from the shore to the sea.”

6 **Their nets were breaking.**—*i.e.*, began to break, the imperfect tense. Auth., following Tynd., “their nets brake,” which would imply the actual bursting of the nets, and escape of fish. In the next verse the inchoate meaning of the present tense of the verb is well expressed by Auth., “they began to sink.”

10 **Thou shalt catch men.**—With marginal note, “Gr. *take alive*.” The words in Gr. are in literal meaning and order as follows: “Henceforth men shalt thou be catching alive.” The use of the words “catch alive” in this place by the Lord of life is probably not without its significance. Archibishop Trench (“On the Miracles,” p. 134) enlarges on the thought, explaining the word to mean “thou shalt catch men and take them for life, and not for death”; and he observes that our Lord thus by anticipation “turns the edge of Julian’s malignant sneer, who said the Galilean might well call his apostles fishers, for they drew their victims from the waters in which they lived and were free, and delivered them over to an element in which they could not breathe, and must presently expire.”

12 **In one of the cities**—*i.e.*, of Galilee. So Wycl. and Rhem., following Vulg., and in accordance with the Gr. Auth., following Tynd., “in a certain city.” In like manner at verse 17, “**On one of those days**,” *i.e.*, at that time, instead of Auth., “on a certain day,” which leaves the time entirely indefinite.

13 **Be thou made clean.**—Auth., “Be thou clean.” The Gr. is the same verb, in the passive voice, as in the last verse, “thou canst make me clean.”

17 **It came to pass . . . that he was teaching, and there were.**—Auth., “it came to pass . . . as he was teaching, that there were.” The Gr. is literally, “it came to pass . . . and he was teaching, and there were;” the use of “and” as the connecting link, instead of “that,” being a characteristic of St. Luke’s style. Comp. chap. vii. 37.

**Was with him to heal.**—By change in Gr. text for Auth., “was *present* to heal them.”

26 **Amazement took hold on all.**—Auth., “they were all amazed.” Comp. chap. iv. 36, and note there. It is by a lively figure of speech that we regard the state of our minds as objective, *e.g.*, “a panic seized them.” “I was struck with such a thought;” “I fell into a passion.” It is well to be made aware that this mode of speaking is not a thing of yesterday, but at least as ancient as the first age of the Gospel.

27 **At the place of toll.**—Comp. Matt. ix. 9, and note there.

36 In this verse the Auth. has been altered in several particulars, the chief being due to the addition of “rendeth” in the Gr. text, making the piece *put upon* the old garment to be a piece *rent* from the new one: if this be done, a rent is made in the new, and the old has an unseemly patch. “He will rend the new” is required alike by the Gr. and by the sense, instead of “the new maketh a rent” (Auth.): with this change the meaning of the sentence, which in the Auth. is obscure, becomes clear. See Notes on the parallel passage of St. Matt. ix. 16.

38 “And both are preserved.”—(Auth.), omitted by change in Gr. text; probably interpolated from Matt. ix. 9.

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## CHAPTER VI.

7 **Might find how to accuse him.**—For Auth., “might find an accusation against Him.”

9 **To do harm.**—See note on Matt. xii. 10.

17 **A level place.**—Auth., “the plain.” The Gr. indicates that it was not the plain lying at the foot of the mountains, but a plateau or level place to which they came in the descent; and so

it is in some of the older Engl. versions: Wycl., "a fieldy place"; Tynd., "the plain field"; Genev., "the champain country"; Rhem., "a plain place"; Vulg., *in loco campesiri*.

19 **Power.**—Auth., "virtue," and so in chap. viii. 46. Comp. Note on Mark v. 30.

34 **To receive again as much.**—*i.e.*, to receive back as much. Auth., "to receive as much again," which now is in colloquial language the same as "to receive twice as much."

35 **Never despairing.**—All Engl. versions, "hoping for nothing again." Vulg., *nihiil inde sperantes*. This agrees well with the context, but is not according to the meaning of the Gr.  $\alpha\piελπίζω$ , as used in classical writers, and in the Apocrypha, "to give up hope." The word does not occur again in the New Testament. As it stands, it gives this sense, "Lend, and though appearances may be unfavourable, despair not of being repaid;" because you are lending, not to man only, but to the Lord, who will assuredly repay what you have laid out.

37 **Release, and ye shall be released.**—So Vulg., *dimittite et dimittemini*. All Engl. versions, "Forgive, and ye shall be forgiven." The Gr.,  $\alphaπολύω$ , never has the sense of "forgive" in the New Testament. It is often used, and always signifies "let go," "release," as in reference to Barabbas, especially in the Gospel of St. Luke and the Acts, in both of which books it frequently occurs.

41 **Considerest.**—So Tynd. Auth., "perceivest," but "considerest" in the parallel passage of St. Matt. vii. 3, where see Notes.

44 **Each tree is known by its own fruit.**—Auth., "every tree." "Each" is the better rendering of the Gr.  $\epsilonκαστος$ , and "every" of  $\pi\lambda\sigma$ , as in verse 47. Comp. Matt. xv. 13 (Auth.) "Every tree that my Father hath not planted," &c.

48 **Digged, and went deep.**—All Engl. versions "digged deep," following Vulg., *fodit in altum*. In the Gr. there are two words, literally, "digged and deepened."

**Laid a foundation upon the rock.**—The Gr. has not the article with the former word, but has it with the latter. Auth., with Tynd., has "the" with the former, and "a" with the latter. Similarly in Matt. vii. 24, 25. Wycl. here has "it was founded on a sad stone" ("sad," *i.e.* firm, steady).

**Brake against.**—According to the literal meaning of the Gr. Auth., "beat vehemently."

49 **It fell in.**—Auth., “it fell.” The Gr. is, literally, “it fell together,” into a heap, “collapsed.”

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## CHAPTER VII.

1 **In the ears.**—So Wycl. and Rhem., following Vulg., *in aures plebis*. Auth., after Tynd., “in the audience,” as in many places both of the Old and New Testament: but this word no longer means “the hearing,” except in the phrase “grant an audience,” and in common usage is a noun of multitude designating the hearers themselves in the aggregate.

2 Margin, “Or boy.” The Gr., *παῖς*, properly means “boy,” and was applied to domestic servants, for the same reason that the corresponding words in French, and (in one or two cases) in our own language, are similarly used, because the servants were, or were supposed to be, younger than their masters.

**Dear.**—Margin, “Or precious.” The Gr., *ἐντιμος*, properly has reference to price or value. Compare 1 Peter ii. 4, 6; and in that sense we speak of the “precious blood;” but “precious” has almost entirely lost its primary meaning, and become limited to its secondary sense; “dear” is equally used in both.

**At the point of death.**—Auth., following Tynd., “ready to die,” which, in one sense, we should all wish to be, in the midst of life and health; but in the sense intended here, that of being moribund, “about to die,” the phrase is an archaism. Wycl. has “drawing to the death.”

3 **Come and save.**—Auth., “come and heal.” The petition was not that he would heal, but that he would save from death. Gr., *διασώσῃ*.

4 **Earnestly.**—Auth., with Tynd., “instantly.” This word also, in its old sense of “urgently,” has become an archaism, having acquired a temporal sense, like the cognate noun “instant” in this Gospel and in Isa. xxix. 5, “It shall be at an instant suddenly.” The adjective, in the sense of “insistent,” is almost obsolete, but not having acquired the temporal sense is not of dubious meaning, and is well understood in 2 Tim. iv. 2, “Be instant in season, out of season.”

5 **Himself built us our synagogue.**—Auth. “he hath built us a synagogue.” The effect of the Gr. pronoun and article, both of which are overlooked in all the English versions, is to make it emphatically apparent, that the people of Capernaum, according to the statement of their own chief men or “elders,” were indebted to this Roman Centurion, this heathen soldier, for their *only* place of worship, which he had built himself.

6 **Worthy.**—Margin, “Gr., *sufficient*.” The word is not the same as that which is translated “worthy,” in verses 4, 7. Compare the parallel passage in Matt. viii. 8.

8 See Note on Matt. viii. 9.

10 “That had been sick.”—(Auth.) omitted by change in Gr. text.

12 **He drew near.**—Auth., “came nigh,” which in verse 14 is the rendering of another word. The Gr. in this place would be exactly represented by “he neared.”

**One that was dead.**—The Gr. does not say that he was “a man” (Auth.). From verse 14 we learn that he was “a young man.”

14 **The bearers.**—This, besides being the appropriate English phrase, avoids the insertion of *him*. Auth., “they that bare him.”

15 **He gave him to his mother.**—So Wycl. and Rhem., following Vulg., *dedit*. Truly, as the Gr. says, it was a *gift*. Auth., with Tynd., “he delivered him to his mother.” The word “deliver” was probably used by our translators here in remembrance of the similar passage in 1 Kings xvii. 23, where Elijah, after restoring the widow’s son to life, “delivered him unto his mother.” But there the word in the LXX. version, which doubtless was that which the Evangelist had in mind, as in this passage, *δέκε*, “gave.”

19 **Sent them to the Lord.**—By change in Gr. text, for Auth. “sent them to Jesus.” It is worthy of notice that St. Luke, both in his Gospel and in the Acts, designates the Saviour by this title, “the Lord.” So also does St. John in his Gospel; but so do not St. Matthew and St. Mark, writing as they did more especially for Jewish Christians, who had been accustomed by that title, when they used the Gr. language, to designate “the Lord” of the Old Testament, the Lord Jehovah.

24, 25 **To behold . . . to see.**—Represent two different Gr. words; the first, “to behold,” as a spectacle, the second, simply

“to see.” Auth. has “to see” in both places. “Behold” is also used in verse 25, 27, to represent another Gr., *ἴδού*, an exclamation of frequent occurrence throughout the New Testament, and occasionally rendered by “Lo!” which is an abbreviation of “Look!”

28 **None greater than John.**—For Auth., “not a greater prophet than John,” by change in Gr. text.

30 **Rejected for themselves the counsel of God.**—Auth., “rejected the counsel of God against themselves.” By this order of the words, together with the rendering “against themselves,” God’s counsel is represented as being *against* them, and therefore rejected by them; whereas the true meaning is that they rejected, in reference to themselves (*εἰς ἑαυτούς*), the counsel of God: merciful as it was, they would not apply it to themselves.

31, &c. See Notes on Matt. xi. 16, &c.

37 **And when she knew.**—“And” inserted in Gr. text, as at chap. v. 17. See Notes on Matt. xxvi. 6, &c.

38 **To wet his feet.**—Auth., with Tynd., “to wash.” Wycl., “to moist.” Vulg., *rigare*. The Gr. is literally “to sprinkle,” as with rain. Compare Matt. v. 45, “He sendeth rain on the just,” &c.; that sense is also more apposite here than “wash.”

41 **A certain lender.**—So Wycl. and Tynd., following Vulg. *fænēratori*. Auth., following Rhem., “a certain creditor.” The Gr. does not express the relation in which the lender stands to the borrower as does “creditor,” but means one who is a money-lender by occupation.

42 **When they had not wherewith to pay.**—So Wycl. and Rhem., following Vulg., *non habentibus illis unde redderent*. Auth., after Tynd., “they had nothing to pay,” which, though an exact rendering of the Gr., has not the same meaning, and at least in colloquial English would be understood to mean that they had nothing to pay, were not required to pay.

**Forgave.**—So all versions previous to Auth., which has “frankly forgave.” The Gr. needs no strengthening, and elsewhere is simply rendered “forgive” in Auth., as 2 Cor. ii. 7, Col. ii. 13.

“Tell me.”—(Auth.) omitted by change in Gr. text.

44 **Her hair.**—For Auth., “the hairs of her head,” by change of Gr. text.

## CHAPTER VIII.

3 **Unto them**—*i.e.*, Unto the Lord and his disciples, by change in Gr. text for Auth., “unto him.”

4 See Notes on Matt. xiii. 2, &c., and Mark iv. 1, &c.

6 **Grew**.—Auth., “sprung up.” The Gr. is not the same as in Matt xiii. 5.

10 **The rest**.—So Rhem., correctly following Vulg., *caeteris*. Auth., less comprehensively, “to others.”

12 **Taketh away the word from their heart**.—Auth., “out of.” The Gr. is *ἀπό*, not *ἐκ*; and “from” is more appropriate than “out of,” which implies that the word had been “in” their hearts, whereas they had been hearers only.

**That they may not**.—All English versions, “lest they should,” expressing the same motive in a negative, not, as the Gr., in a positive form.

15 **Hold it fast**.—The Gr. requires a stronger rendering than Auth., “keep” (following Tynd.). Vulg., *retinent*.

16 **Lamp**.—Auth., “candle.” See Note on Matt. v. 15.

18 **He thinketh he hath**.—Auth., following Genev., “he seemeth to have.” The Gr. may be either.

23 **Were filling with water**.—The Gr. is the passive imperfect, which may be often represented in English by the imperfect of the active voice, as we say the house is “builing” (or a-building); *i.e.*, being built. Auth., “they were filled,” which would represent the Gr. aorist, and signify that the vessel was full.

25 **Who then is this?**—Auth., “What manner of man is this?” Compare chap. iv. 36, ix. 9, xxiv. 17.

26 Compare Matt. viii. 28, &c.; Mark v. 1, &c., and Notes there.

28 **The Most High God**.—Auth., with Tynd., “God most high.” The change is required by the Gr., and has its significance, shewing that the adjunct, “Most High,” is not merely added in reverence, but to distinguish the supreme God from the inferior deities of the heathen world. So Wycl., “the highest God.”

29 **Kept under guard**.—Auth., “kept.” Compare Note on chap. iv. 10.

**Breaking asunder**.—Auth., “he brake.” The force of the

preposition is given elsewhere in Auth. by “rent,” as Matt. xxvi. 65, “He rent his clothes,” in which place, as in this, it needs to be expressed. It is understood, without being expressed, in such a case as the nets breaking (Luke v. 6).

31 **The abyss.**—Auth., following Tynd., “the deep,” which from the context might be understood to mean the sea. Wycl., “hell.” The literal meaning of the Gr., *abyssos*, is “the bottomless gulf;” and in Scripture it is used to denote the abode of evil spirits. Compare Rev. ix. 1, &c.

32 **That he would give them leave.**—Auth., “suffer;” but in Mark v. 13, “gave them leave,” where the Gr. is the same.

37 **All the people of the country.**—The Gr. is literally “the whole multitude,” as at chap. xix. 37. There the words following are “of the disciples;” but it would not be in accordance with English idiom to say, “the whole multitude of the country.”

40 **Welcomed him.**—Auth., “gladly received him,” inserting *gladly*, which is implied in the Gr. *ἀπεδέξατο*. That word is used by St. Luke only; in this one place of his Gospel, and in several places of the Acts (e.g., chap. ii. 41).

45 “And sayest thou . . . .”—To the end of the sentence (Auth.) omitted by change in Gr. text.

46 **Some one did touch me . . . .**—This in the Gr. is all thrown into the past. Auth., “somebody hath touched me.”

48 “Be of good comfort,” and verse 54, “Put them out.” (Auth.), are omitted in Gr. text, also in Wycl. and Rhem.

55 **That something be given her to eat.**—Auth., following Tynd., “he commanded to give her meat.” The English idiom here so closely agrees with the Gr. that it is strange Tynd. should have deviated from it, especially as Wycl. has “give her to eat.”

## CHAPTER IX.

- 1 **The twelve.**—Auth., “the twelve disciples.” The last word is omitted in the Gr. text.
- 2 **He sent them forth.**—Auth., “he sent them.” From the Gr. is derived the word “apostle,” signifying “one sent forth.”
- 3 “Apiece.”—(Auth.), omitted by change in Gr. text, and not found in the previous versions, or in the Vulg.
- 6 **Preaching the Gospel.**—See Note on Matt. xi. 5.
- 7 “By him.”—(Auth.), omitted by change in Gr. text.
- 9 **He sought to see him.**—Auth., “he desired.” This expresses more than a desire, an endeavour.
- 10 “Into a desert place.”—(Auth.), omitted by change in Gr. text.
- 11 **Welcomed.**—Auth., “received.” See Note on chap. viii. 40.
- 14 **In companies about fifty each.**—So Wycl. and Rhem., nearly. Auth., less perspicuously, and less literally, but with the same meaning, “by fifties in a company,” following Tynd. Compare Matt. xiv. 15 and Notes there; also Mark vi. 35; John vi. 1; for this one miracle is related by all the Evangelists.
- 18 See Matt. xvi. 13, and Notes there.
- 22 **Be killed.**—Auth., with Tynd., “be slain.” The Gr., which occurs about seventy times in the New Testament, is in all places except four, of which this is one, rendered “kill” in Auth.: and there appears no reason why it should not have the same rendering here.
- 25 **Or forfeit his own self.**—The Gr. is literally, “or be muled of his own self.” Tynd., “or run in damage of himself.” Auth., “or be cast away,” a paraphrase which avoids the harshness, but also conceals the rugged force of the original. Compare Matt. xvi. 26, &c.; Mark viii. 36, where we have “forfeit his own soul;” and see Notes there.
- 36 **Held their peace.**—So Rhem., following closely the Gr. and Vulg. Auth., after Tynd., “kept it close.”
- 37 **Mountain.**—So Genev. and Rhem. Auth., with Tynd. and Cranm., here has “hill,” but “mountain” for the same Gr. in verse 28. Compare Matt. xvii. 14; Mark ix. 14, and Notes there.

38 **Multitude**.—Auth., “company;” but “much people,” in verse 37.

43 **Majesty**.—So Auth. for the same Gr. in 2 Peter i. 16; here, with Tynd., “mighty power.” Wycl., “greatness,” following Vulg., *magnitudine*. There is no note of “power” or “might” in the Gr. word, which occurs only three times in the New Testament.

45 **Concealed**.—Auth., “hid,” with Wycl. and Tynd.; Rhem., “covered.” The Gr. is properly “covered with a veil,” and is not found elsewhere in the New Testament.

51 **When the days were well nigh come**.—Rhem., after Vulg. and Wycl., “whilst the days were accomplishing;” Auth., with Tynd., “when the time was come.” The Gr. denotes the near approach, not the arrival of the time; literally, “when the days were being fulfilled.” The same phrase is used by St. Luke, in Acts ii. 1, where see Note.

54 “Even as Elias did.”—(Auth.) omitted by change in Gr. text.

55 The Marginal Note shews that words, which appear in Auth., resembling John iii. 17, were added here in some MSS.

60 **Leave the dead, &c.**.—Compare Matt. viii. 22, and Note there.

**Publish abroad**.—Auth., with Tynd., “preach,” which is used as the rendering of several words, but not elsewhere of this, the proper sense of which is “to announce” as a messenger. Vulg., *annuntia*.

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## CHAPTER X.

1 **Was about to come**.—Auth., “would come,” denotes the intention of coming, which the Gr.  $\epsilon\mu\epsilon\lambda\lambda\epsilon$  does not.

11 **To our feet**.—Not in Auth., added by change in Gr. text.

15 **Shalt thou be exalted unto heaven?**—By change in Gr. text, for Auth., “which art exalted to heaven.” Capernaum appears to have been a flourishing city at this time; and its inhabitants may have been anticipating for it a still higher degree of prosperity. The site of it is now uncertain. See *Dictionary of Biblical Geography*, and *Farrar's Life of Christ*, i. 182.

**Hades**.—Auth., “hell.” See Note on Matt. xi. 23.

16 **Rejecteth.**—Auth., “despiseth” here, but “rejecteth” for the same Gr., in chap. vii. 39, and elsewhere. The Gr. does not imply contempt, but rejection, from whatever motive that act may proceed.

18 **I beheld Satan fallen.**—Auth., “I beheld Satan fall.” The Gr. is the participle of the aorist, denoting a completed event or action: “I saw him when he was fallen out of heaven;” like lightning, both in the rapidity of the fall and in the brightness of the angelic nature. Compare Isa. xiv. 12, to which there appears to be a reference in these words of our Lord, “How art thou fallen from heaven, O Lucifer, son of the morning!” So A. Lapide (A.D. 1620), “*pro eadentem, Græcè est πεσόντα, id est lapsum, in præterito.*” See also Theophylact, quoted by Wordsworth, and Alford’s Note. The participle of the præter-perfect would express the condition ensuing on a fall, the lying prostrate: comp. Acts xv. 16, “the tabernacle of David, which is fallen,” and Rev. ii. 5; ix. 1; xviii. 3.

19 **Authority.**—Auth., “power.” The Gr. is not the same as in the following clause. On the other hand, in verse 20, Auth. has “that” and “because,” where the Gr. is the same in both places.

21 **Rejoiced in the Holy Spirit.**—According to the Gr. text, followed by Vulg., Wycl., and Rhem.; for Auth., “in spirit.” Compare the parallel passage, Matt. xi. 23.

29 **Desiring.**—Auth., “willing.” The Gr. *θέλων* expresses a more active feeling than that of willingness. “Where there is a will,” says the proverb, not “where there is willingness,” “there is a way.”

30 **Which both stripped him and beat him.**—Auth., after “stripped him,” adds “of his raiment” (following Tynd.), which is not required by the Gr. For **beat**, Auth. has “wounded.” The Gr. is literally “laid blows upon him;” “wounds” in verse 34 is the rendering of another word, of *τραύματα*, not *πληγάς*.

34 **Pouring on them.**—All English versions “pouring in,” following Vulg., *infundens*. The minute accuracy with which the treatment of the wounded man is described reminds us of St. Luke’s worldly calling as a physician. The wine and the oil each had their proper function in the healing of wounds, the wine to cleanse them, the oil to assuage the pain, according to Pliny,

*Nat. Hist.* xxix. 9. Compare also Pliny xxxi. 7, and see the Notes of Wordsworth and Alford; and Trench “On the Parables.”

35 “When he departed.”—Auth., omitted by emendation of Gr. text, is not found in Wycl. and Rhem.

**I, when I come back again.**—“I” is emphatic in the Gr. Auth., “When I come again, I will,” &c.

36 **Which of these. . . proved neighbour.**—Auth., “which of these . . . was neighbour.” An idiomatic use of “prove” has been introduced to express the Gr., which is literally “which of these seemeth to thee to have become neighbour?”

42 **For Mary.**—By change in Gr. text for “and Mary,” as Auth. The change is slight, but renders it necessary mentally to supply that for which the reason is thus given—e.g., “One thing is needful; and I will not ask Mary to do what thou desirest, for she hath chosen,” &c.

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## CHAPTER XI.

2 The short form of prayer which is here given was delivered, as the previous verse makes evident, not in the Sermon on the Mount, but on another occasion, when the Lord had been in prayer; and the additions to it, found in “many ancient authorities,” and adopted in Auth.—some of them, being in the Vulg., which is itself an “ancient authority” as regards the original text—are an illustration of the endeavours that were made at a very early period to assimilate some passages of this Gospel to the parallel passages of St. Matt. See Notes on Matt. vi. 9, &c.

11 **Of which of you that is a father shall his son ask, &c.**—All English versions, following Vulg., turn this sentence by treating the interrogative pronoun at the beginning, “which of you,” as indefinite, equivalent “to any one;” “If a son shall ask bread of any of you that is a father,” &c.; which comes to the same thing, as regards the general meaning; but the Gr. rendered literally, is, “Of which of you, being the father, shall the son ask bread, and will he give,” &c.

The two parables, in which bread is the subject, may have been recalled to the mind of the Evangelist by the petition for daily

bread in the Lord's Prayer (verse 3); at any rate they follow appropriately after it, in illustration of the blessing to be obtained by prayer.

12 **Give.**—Auth., “offer,” following Tynd. Wycl., “areche” (reach). Vulg., *porrigat*. The Gr. is the same as in the last verse, but the translators appear to have thought it inconceivable that a scorpion should be actually “given.”

14 **Which was dumb.**—Auth., “and it was dumb,” according to the Gr. text of some MSS., in which, probably, the change was made by one who had observed how the manner of St. Luke is to link together sentences, and parts of sentences, by “and.” Comp. Matt. xii. 22—45, and Notes there.

21 **Fully armed.**—Auth., “armed.” The Gr. (a compound verb) denotes one armed cap-à-pie. His armour is called his panoply, *πανοπλία*, in verse 22.

**Court.**—So Rhem., following Vulg., *atrium*, as in Matt. xxvi. 3, &c. Auth., “palace.” Comp. John x. 1, where the same word is used for the sheepfold.

33 **In a cellar.**—Auth., “a secret place.” By a slight change in Gr. text the word has a feminine instead of a neuter termination; and in that form (*κρύπτη*, whence the English “crypt”) it designates an underground vault or cellar.

34 **The lamp.**—Auth., “light.” Comp. Matt. vi. 22. **Thy body . . . thine eye,** for Auth., “the body . . . the eye,” by change of Gr. text.

40 **Ye foolish ones.**—All Engl. versions, “ye fools.” Vulg., *stulti*. The Gr. is an adjective, and has not in the New Testament the blunt severity of the English noun. Comp. Luke xxiv. 25. It is several times used by St. Paul, *e.g.*, Rom. ii. 20; 1 Cor. xv. 36; and once by St. Peter; not elsewhere in the New Testament.

41 **Give for alms those things which are within.**—So Genev. Auth., “but rather give alms of such things as ye have” (following Tynd. and Cranm.), from which no very clear sense is to be obtained. Our Lord compares the Pharisees to their own vessels, and means that they should make clean the inward parts of the material vessels and of their own selves, and give in mercy to the poor that which is within the vessels, the material food, and that which is within themselves, the loving heart.

43 **The chief seats.**—Auth., “The uppermost.” The Gr. is, literally, “the first.” See Matt. xxiii. 6, &c.

53 **And when he was come out from thence.**—By change of Gr. text for Auth., “and as he said these things unto them.”

54 “That they might accuse him.”—(Auth.). Omitted in accordance with change in Gr. text.

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## CHAPTER XII.

1 **The many thousands of the multitude.**—Auth., following Tynd., “an innumerable multitude of people,” which, though a paraphrase, is scarcely a more hyperbolical phrase than the original, and is more close to it than Vulg., *multis turbis*. But by the omission of the article we lose the idea which it conveys, that a vast concourse of people accompanied or gathered about Him whithersoever He went.

2 **Covered up.**—Auth., “covered;” “up” being added to give the force of the Gr. preposition, *σύν*. St. Luke’s style, both in the Gospel and the Acts, is characterised by the use of long compound verbs.

3 **The inner chambers.**—Auth., “closets.” The Gr. is the same as in Matt. xxiv. 26.

6 **In the sight of God.**—Auth., “before,” with Wycl. and Rhem. Vulg., *coram*. The Gr. *ἐνώπιον* is very frequently used by St. Luke, but does not occur in the first two Gospels, and once only in St. John’s; it is very frequent in St. Paul’s Epistles and in the Apocalypse; *ἐμπροσθεν*, which is, literally, “before,” is common in all. In verses 8 and 9 both the words occur, and though the meaning is not different, faithfulness requires that they should be distinguished in translation.

11 **Rulers.**—So Tynd. Vulg., *magistratus*, whence Wycl. and Rhem., and Auth., “magistrates,” a word which denoted high officers of state in Latin and old English (e.g., in the litany of the Church), but is now limited to officers discharging judicial functions. The Gr. is *ἀρχάς*.

**Authorities.**—Auth., “powers.” Wycl. and Rhem., “potestates,” adopting the very word of the Vulg., which also appears in Auth. (1 Tim. vi. 15), in a slightly altered form, “potentate.” Gr., *εξουσίας*.

12 **In that very hour.**—Auth., “in the same hour.” The Gr. is very emphatic, *αὐτῇ τῇ ὡρᾷ*. This expression, frequent in the Gospel and the Acts, is not found in the other Gospels, which have *τῇ ὡρᾷ ἐκείνῃ*, “in that hour,” instead, nor in the rest of the New Testament.

15 **Keep yourselves from.**—All Engl. versions, “beware,” following Vulg., *carete*. “Beware” is the rendering of other words, e.g., of *βλέπετε* and *προσέχετε*, as in Matt. vii. 15, &c. The Gr. here is, literally, “guard yourselves from,” *φυλάσσεσθε*.

18 **My corn.**—By change of Gr. text for “my fruits” (Auth.).

20 **Thou foolish one.**—See Note on xi. 40.

**And the things which, &c.**—So Rhem. This is the Gr. order, and it is more emphatically scornful than that of Auth., “then whose shall those things be,” &c. (following Tynd.).

**Prepared.**—The Gr. is usually so rendered in Auth., which here, following Tynd., has “provided,” a word better answering to *προνοέω*, as in Rom. xii. 17. Similarly below, verse 33.

22 Comp. Matt. vi. 25, &c., and Notes there.

33 **Purses.**—The Gr., which only occurs in St. Luke’s Gospel, is thus translated elsewhere in Auth., but here “bags” (with Tynd.). See chap. x. 4; xxii. 35.

**Draweth near.**—Auth., “approacheth,” as Rhem. See Note on chap. vii. 12.

**Destroyeth.**—So Wycl., giving the preposition with which the word is compounded its proper force. And so Auth., in Rev. viii. 9; here with Tynd., “corrupteth,” following Vulg., *corrumpit*.

36 **Looking for.**—Auth., “that wait for,” as in chap. ii. 25.

39 **Left.**—Auth., “suffered,” which leads to the supposition that the house has been broken into with the master’s permission.

42 Comp. Matt. xxiv. 43, &c., and Notes.

46 **Expecteth.**—Auth., “looketh not for him.” The Gr. is not the same which is rendered “looketh for,” at verse 36.

**The unfaithful.**—So Wycl. Vulg., *infidelibus*, whence Tynd. and subsequent versions have “unbelievers,” or, as Rhem., “infidels.” The Gr. may have either sense; and here “unfaithful” appears preferable, as “hypocrites” is the corresponding word in the parallel passage of Matt. xxiv. 51.

48 **Did things.**—So Wycl. and Rhem., following Vulg., *fecit*. Auth., with Tynd., “did commit.” The Gr. is sufficiently rendered by “did,” and “commit” is used afterwards in this verse in a different sense.

49 **To cast fire.**—So Rhem., with the Gr. Auth., with Wycl., Tynd. and Cranm., “to send,” following Vulg., *mittere*. Genev., “to put fire.” He came to cast the sparks of a fire, in which, when it was kindled, He was himself to be the first that should suffer.

55, 56 The marginal notes sufficiently explain the changes in the Gr. text of these two verses. The Gr. for “**scorching heat**” is the same that is used in the parable of the labourers in the vineyard, Matt. xx. 12. **Interpret.**—Auth., “discern,” which is used for words implying discrimination, as in the parallel passage of Matt. xvi. 3, for *διακρίνω*, and in 1 Cor. xi. 29, “not discerning the Lord’s body” (Auth.).

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### CHAPTER XIII.

1 **At that very season.**—See Note on chap. xii. 12.

4 **Offenders.**—Auth., “sinners,” with Tynd. The Gr. is not the same as in verse 2, and is, literally, “debtors,” as in Wycl. and Rhem., following Vulg., *debitores*.

7 **Why doth it also cumber the ground?**—All Engl. versions omit “also,” which is full of significance. The tree is not only unfruitful itself, but “also” occupies the ground so as to prevent another tree from growing there and bearing fruit. The Gr. for “cumbereth” properly means “makes idle,” “sterilizes,” a frequent word in the Pauline Epistles, *e.g.*, Rom. iii. 3, but not found elsewhere in the New Testament.

15 **The stall.**—The Gr. is properly “the manger,” and is so rendered in chap. ii. 7.

17 **Were put to shame.**—This is the proper meaning of the Gr., denoting, not the conviction of the conscience, as Auth., “were ashamed,” but the sense of being dishonoured before men.

19 **A tree.**—“Great” (Auth.), is omitted by change of Gr. text.

24 **The narrow door.**—Auth., “the strait gate.” See Note on Matt. vii. 13. “Door” has been taken here instead of “gate,” though “gate” has been retained in the parallel passage of St. Matt., because it is the more convenient word in the verses which follow.

31 **Herod would fain.**—The Gr. is θέλει, “he willeth,” not “he will” (Auth.).

32 **I perform cures.**—Auth., “I do cures.” The Gr., ἀποτελῶ, is not found elsewhere in the Gospels, but several times in the Epistles of St. Paul; it is derived from the same word, τέλος, as that which is rendered in this verse, “I am perfected.”

33 **I must go on my way.**—The Gr. is usually so rendered, not “walk,” as all Engl. versions here, following Vulg., *ambulare*. Our Lord speaks of the journey which He has to accomplish through this world, not of his walking up and down among men.

34 **Which killeth.**—See Note on Matt. xxiii. 37.

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## CHAPTER XIV.

1 **One of the rulers of the Pharisees.**—So Wycl. and Rhem. “A prince of the Pharisees,” according to the Gr., and Vulg., *cujusdam principis Phariseorum*. Auth., with Tynd., “one of the chief Pharisees.”

5 **A well.**—Not “a pit,” as in the parallel passages of Matt. xii. 11, and as all Engl. versions here.

**Draw up.**—Is the proper rendering of the Gr., not “pull out,” as Auth., with Tynd., nor “lift out,” as in Matt. Wycl. and Rhem. have “draw him out,” following Vulg., *extrahat*.

7 **The chief seats.**—Auth., with Tynd., “rooms.” The Gr. is, literally, “the first couches.”

9 **The lowest place.**—So Wycl. Auth., “room,” which in old English is synonymous with “place,” *e.g.*, Ps. xxxi. 8, “Thou hast set my feet in a large room,” and still is so in more than one use of the word; *e.g.*, “there was no room for them.”

10 **Glory.**—So Rhem. and Vulg. Auth., with Tynd., “worship,” which in its present use implies an outward act of reverence.

11 **Humbled.**—Auth. here, “abased,” and for the same word in the latter part of the sentence, “humbleth.”

23 **Constrain.**—So Wycl. This is the usual rendering of the Gr. word. Auth., with Tynd., “compel,” following Vulg., *compelli*.

31 **As he goeth to encounter . . .**—This expresses the Gr. participle more clearly than “going to,” which, according to English idiom, might mean “being about to.”

**To encounter . . . in war.**—This points, as does the Gr. *συμβαλεῖν*, to the actual conflict in battle, whereas “to make war” (Auth.) is a general term for hostilities.

33 **Renounceth.**—So Rhem., after Vulg., *renuntiat*. The Gr. is, literally, “taketh leave of.” Auth., following Tynd., “for-saketh.”

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## CHAPTER XV.

12 **The portion of thy substance.**—So Vulg., *substantiae*; and so Auth., with Tynd., in the next verse, but here Auth., with Tynd., has “goods.” The Gr. is *οὐσίας*. The Gr. article is properly represented by *thy* (comp. chap. xvi. 8, “his Lord,”) though it would also be according to colloquial usage in English for a son to speak to his father of “the property,” meaning the family estate. So Tynd. here, “the goods.”

16 **The husks.**—Properly the pods or fruit of the carob tree, called also St. John’s bread, from the tradition that it was the Baptist’s food in the wilderness. They were in shape like a bean pod, curved as a sickle, and thence called by the name given them in the Gr. text, “little horns.” The tree is common in Spain, Africa, and the East. In this country it is to be seen only as an exotic shrub in gardens (Trench “On the Parables,” p. 398).

**Would fain have been filled.**—So the Gr. is sufficiently rendered in Matt. xiv. 20 and all other places; though the homely phrase of Auth., “would fain have filled his belly,” derived from Vulg., *cupiebat implere ventrem suum*, is very expressive and appropriate in this case.

18 **In thy sight.**—The Gr. is the same as in verse 21.

22 **Quickly.**—Added by change in Gr. text. So Rhem. after Vulg., *cito proferte*.

26 **What these things might be.**—So Rhem. after Wycl. Anth., not so literally, “what these things meant,” following Tynd.

29 **A commandment of thine.**—This English idiom fitly represents the Gr., which is literally, “a commandment of thee,” and expresses particularly what is said in Anth. in general terms, “thy commandment.”

30 **When.**—The Gr. is simply thus, not “as soon as” (Anth.).

31 **All that is mine is thine.**—This is the literal rendering of the Gr. Anth., “all that I have is thine.”

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## CHAPTER XVI.

1 **He was wasting.**—The Gr. participle being in the present tense denotes a still-continuing peculation. Anth., “he had wasted.”

2 **What is this that I hear of thee?**—Anth., with Tynd., less literally, and not more idiomatically, “how is it that I hear this of thee?”

**Canst.**—Anth., “mayest.” The Gr. is *δύνη*.

3 **I have not strength.**—So the Gr. and Vulg., *non valeo*. Anth., with Tynd., “I cannot.”

6 **Thy bond:** the legal document (Gr., *γράμματα*), by which thou art bound.—Anth., with Tynd., and Crumm., “thy bill.” Genev., “thy obligation.” Vulg., *cautionem*.

8 **His Lord.**—This rendering of the Gr. article removes the supposition, which is not an unlikely one on the part of an unlearned reader or hearer, that “the lord” (Anth.) refers to Him who is so often designated by that title.

**Are for their own generation wiser.**—All English versions have “in,” not “for,” taking the Gr. preposition *εἰς* to have the meaning of *ἐν*; nor do they make it clear that the pronoun

in Gr. is reflective, “their own.” The meaning of the sentence as thus corrected is, that the sons of this world, worldly men, men who bound their view by the term of this earthly life, are with regard to their own generation—*i.e.*, with regard to men like themselves, and with regard to wordly interests, wiser than are the sons of light, those who profess to live for heaven, with regard to their own generation—*i.e.* their Heavenly Father, and their eternal interests.

**9 Make to yourselves friends by means of the mammon.**

—Auth., following Tynd., “make to yourselves friends of the mammon,” &c. (Vulg., *de mammona*), which is now likely to be understood as a command to make friends of mammon, to make mammon our friend; though in the time of Wycl. and Tynd. “by means of” may have been the obvious meaning. With this slight correction the sense of the passage comes out clearly. “By means of the mammon of unrighteousness, worldly pelf—which like the world to which it belongs, is tainted with sin—by a right use and good application of it, make to yourselves friends in heaven.”

**That when it (the mammon) shall fail.**—By change in Gr. text for “when ye fail,” which all former versions have with the meaning, “when ye die.” The sentence then continues, **they (the heavenly friends) may receive you into the eternal tabernacles.** So Rhem.: Auth., with Tynd., “habitations,” thus missing the true force of the Gr. The tabernacles of earth, whether they be tents or cities, are but for a time. The tabernacles of heaven, like the city that hath foundations, are eternal.

**13 No servant can serve.**—The margin, “Gr., *household servant*,” directs us to notice that there is a difference between the verb and noun, which is not represented in the English, “No domestic can be slave to two masters.”

**14 Lovers of money.**—This is the literal meaning of the Gr. (See 1 Tim. vi. 10; 2 Tim. iii. 2). All English versions, “covetous,” which is not limited to those who are greedy of gain, and in Auth. commonly represents another Gr. word.

**Scoffed at him.**—The Gr., both here and in chap. xxiii. 35, the only two places in which it is used, requires a stronger word than “derided.” Auth., with Rhem, from Vulg., *deridebant eum*.

**15 That which is exalted.**—Auth., with Tynd., “highly esteemed.” The Gr. *ὑψηλόν*, “lofty,” does not in itself contain any notion of esteem.

16 **The gospel of the kingdom of God is preached.**—Auth., “the kingdom of God is preached.” The Gr. is literally, “the kingdom of God is evangelized”—i.e., is preached as good tidings, as a gospel.

**Entereth violently.**—Auth., “presseth,” which does not give the Gr. with sufficient force.

19 **Faring sumptuously.**—See Margin. The literal rendering of the Gr. would be “making merry splendidly.”

21 “Crumbs.”—(Auth.) The word is omitted in the Gr. text.

**Yea, even the dogs came.**—Auth., “moreover, the dogs.” Such was the misery and helplessness of the beggar, that the dogs which, as usual, were allowed to eat the crumbs that fell from the table, came out and licked his sores.

24 **In anguish.**—The Gr. is not the same that is rendered “in torments” in verse 23.

26 **That they . . . may not be able.**—Auth., “so that.” The purpose of the gulf is signified by the Gr. *ὅπως*, not the effect only.

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### CHAPTER XVII.

3 “Against thee.”—(Auth.). Omitted by change in Gr. text. See Note on parallel passage of Matt. xviii. 15.

7 **Straightway.**—Is to be connected with what follows, being separated from the preceding clause by the insertion of “to him” in the Gr. text.

9 “I trow not.”—(Auth.) Omitted by change in Gr. text.

17 **Were not the ten cleansed?**—The article with “ten” in the Gr., which the Latin Vulg. could not represent, and which consequently has been overlooked in the English versions, shows the question to be not, as in Auth., as to the number being ten, but whether the ten were not all cleansed.

18 **Were there none found. . . ?**—The Gr. may be either an interrogative, or a direct assertion. It is taken as the latter in the English versions, but as the former in the Vulg.; and as a question, it follows appositely after the other two questions.

23 **Lo here!**—The Gr. is the same as in verse 21.

31 **His goods.**—The Gr. is literally “his vessels;” and so Vulg., *vasa*; Auth., with Tynd., “his stuff.”

33 **To gain his life.**—So, by change of Gr. text, for “save” (Auth.).

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## CHAPTER XVIII.

5 **Wear me out.**—Margin, “Or *bruise*.” Auth., “weary me.” The Gr. is one of the many words used in the New Testament only by St. Luke and St. Paul (1 Cor. ix. 27, “I buffet my body”), and is a term borrowed from the pugilists, who struck the face under the eyes (*ὑπώπτιον*), and thence it came to mean metaphorically, “to worry,” “to fret.” Analogous to it, though not exactly parallel, is in English “to brow-beat.” Like the unjust judge, the disciples would have their Master send away the Syrophœnician woman, because she cried after them. Matt. xv. 23.

6 **The unrighteous judge.**—The Gr., as indicated in the Margin, is a Hebraism.

7 **And he is long-suffering over them.**—By change of Gr. text (verb for participle). Auth., “though he bear long with them.” St. Luke’s predilection for the copula “and,” already noticed, is shown in this broken construction.

**Over them.**—*i.e.*, his elect; for Auth., “with them”—*i.e.*, with men in general. The change is helpful to the sense, which is somewhat strained according to the Auth., and it is required in order to give its proper meaning to the Gr. preposition *ἐπί*.

9 **Set at nought.**—This is the literal meaning of the Gr., and so it is rendered in Auth., Luke xxiii. 11, Acts iv. 11; here all English versions have “despised.”

12 **All that I get.**—The Gr. verb is to “acquire,” not to “possess,” as all English versions, following Vulg., *possideo*; except the præter-perfect, “I have acquired”—*i.e.*, “I possess.”

13 Margin, “Or *the sinner*,” giving expression to the Gr. article. This alternative rendering brings out more distinctly what is

probably meant by that in the text, that the publican implicitly contrasts himself, as a sinner, with the self-righteous Pharisee.

15 **Their babes.**—(The Gr. has the article.) So Tynd and Genev.; and the Gr. is so translated in the first and second chapters of this Gospel, as applied to the infant Jesus. Auth., following Rhem., “infants” (omitting the article).

25 **To enter.**—(Twice) So in the Gr. In Auth., the word is varied, “go through,” and “enter into.”

28 **Our own.**—Or “our own homes” (as in Margin), by change of Gr. text; for Auth., “all.”

32 **Shamefully.**—Auth., “spitefully.” See Note on Matt. xxii. 6.

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## CHAPTER XIX.

7 **To lodge.**—So Genev.; Auth., “to be guest with.” The proper sense of the Gr. is “to loosen the harness,” “to put up,” and thence “to lodge.” So at chap. ix. 12.

8 **Wrongfully exacted.**—As at chap. iii. 14. where the Gr. is the same. The word, however, implies what is expressed in Auth., that the wrong is done “by false accusation.”

13 **Trade ye.**—So Vulg., *negotiamini*; Wycl., “chaffer ye;” Tynd. and Genev., “buy and sell;” Cranm., Rhem., and Auth., “occupy.” The Gr. is literally “do business.” The rendering of Auth. must have been intended in the sense of “be occupied,” “follow your occupation.”

**Till I come.**—By the use of the indicative (*ἔως ἐρχομαι*) instead of the usual indefinite (*ἔως ἂν ἐλθω*), the certainty of his coming is implied. Compare John xxi. 22, 23, and 1 Tim. iv. 13.

14 **An ambassage.**—So Auth. at chap. xiv. 32; here “a message,” following Cranm. and Genev. Vulg., *legationem*.

18 **Hath made.**—Gr., *ἐποίησε*, as in Matt. xxv. 16. Auth., “hath gained.” The English idiom here tallies with that of the Gr.

28 **Going up.**—As at Matt. xx. 17, &c. Auth., here, with Tynd. and Crann., “ascending,” which elsewhere in Auth. is used only of the going up into heaven. Vulg., *ascendens*.

35 **They threw.**—All English versions, “they cast.” The Gr. word is not used again in the New Testament; it signifies a more rapid and tumultuary action than “cast.” Vulg., *jactantes*.

40 **Shall.**—For “should” (Auth.), by change of Gr. text; “immediately” (Auth.) is not in the Gr.

42 **In this day.**—By change of Gr. text, for Auth., “at least in this thy day.” Compare the fervid brevity of this exclamation with the Lord’s answer to Peter (Mark xiv. 30), “Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice.”

43 **A bank.**—The Gr. word, *χαράξ*, includes both the palisade and the mound on which it was placed. By the excavation necessary for raising the embankment, a trench was also formed; but that was not included in the word. Auth. has “trench,” following Genev. and Rhein.; Wycl., “pale;” Tynd. and Crann., “bank;” Vulg., *vallo*.

44 **Shall dash thee to the ground.**—Auth., “shall lay thee even with the ground.” The Gr. verb does not occur again in the New Testament, but is used several times in the LXX., as in Ps. cxxxvii. 9, where the Auth. has “dasheth thy little ones against the stones.”

48 **The people all hung upon him.**—So Genev. only. Auth., “all the people were very attentive to hear him.” Tynd. and Crann., “stuck by him, and gave him audience.” Vulg., *suspensus erat, audiens illum*, whence Rhein., “was suspense, hearing him.” The word does not occur again in the New Testament, and once only in the LXX., Gen. xliv. 30. The same metaphor is used by Virgil, *AEn.* iv. 79, “pendetque iterum narrantis ab ore,” one of the passages which may be adduced to show that St. Luke had an acquaintance with classical literature.

## CHAPTER XX.

7 **They knew not.**—So Wycl. and Rhem. Auth., following Tynd., “they could not tell,” apparently for the sake of the rejoinder in the next verse, “neither tell I you.”

17 **Was made.**—Auth., “is become.” The Gr. is the passive aorist, denoting a thing done and past.

18 **It will scatter him as dust.**—Auth., following Tynd., “it will grind him to powder.” Comp. Matt. xxi. 44, and Note there.

20 **Speech.**—Auth., “words.” The Gr. is in the singular,  $\lambda\delta\gamma\omega$ , “word.”

**To the rule and to the authority.**—The concurrence of the two words which are thus translated occurs at chap. xii. 11, and is characteristic of St. Paul. See 1 Cor. xv. 24, &c.

21 **Of a truth teachest.**—An asseveration, “verily, thou teachest.” Auth., “thou teachest the way of God truly.” See Note on Mark xii. 14.

28 **He be.**—For “he die” (Auth.), by change of Gr. text.

35 **To attain to.**—Auth., “to obtain,” which is the rendering in Auth. of various words, but is not suitable for this ( $\tau\upsilon\chi\epsilon\bar{\nu}$ ).

37 **In the place concerning the Bush.**—See Note on the parallel passage of Mark xii. 26.

46 **Chief seats. . . .**—See notes on chap. xiv. 7; Matt. xxiii. 6.

## CHAPTER XXI.

4 **Superfluity.**—Auth., “abundance.” See Note on Mark xii. 44.

**The gifts.**—The Gr. is the same as in verse 1. Auth., “offerings.” In verse 5 “offerings” represents another word which is not used elsewhere in the New Testament,  $\alpha\nu\alpha\theta\eta\mu\alpha\tau\alpha$ .

“Of God.”—(Auth.) Omitted by change of Gr. text.

9 **Immediately.**—The phrase in Auth., “by and by,” is now applied rather to the middle distance than to the foreground of the future. The Gr. is  $\epsilon\nu\theta\epsilon\omega\varsigma$ , generally rendered “straight-way.”

11 **There shall be terrors.**—So Rhem., after Vulg., *terrores*. Auth., “fearful sights” (Tynd., “fearful things,”), which is the meaning, but weakened by its expansion into two words. Comp. Ps. lxxxviii. 15, “Thy terrors have I suffered with a troubled mind.”

16 **Even by.**—Auth., “both by,” which would be correct if only two classes were specified, but as there are four, the Gr., *κατ*, is properly rendered by “even.”

19 **Ye shall win your souls.**—Auth., “shall possess.” Comp. chap. xviii. 12, and Note there; and as to the sense, Matt. xvi. 25.

**Ye shall.**—The future for the imperative by change in Gr. text., *i.e.*, “in your patience, and by means of it, ye shall win for yourselves the eternal life.”

21 **In the country.**—*i.e.*, in country places. So Genev. Auth., “in the countries,” following Wycl. and Rhem. Tynd. and Cranm., “in other countries.”

25 **In perplexity for the roaring of the sea.**—By change of Gr. text for Auth., “the sea and the waves roaring.”

**Billows.**—The Gr., *σάλον*, is not the usual word for “waves,” and being in the singular number, is equivalent to what is called by mariners, “a heavy sea,” “a swell.”

26 **Expectation.**—Auth., “looking after.” The Gr., *προσδοκία*, is used only by St. Luke here and in Acts xii.11, where it is “expectation” in Auth. “Looking for” (not “after”) represents another Gr. word.

36 **At every season.**—So Wycl., “in each time,” after Vulg., *omni tempore*. Auth., “always,” which now means “without intermission.”

## CHAPTER XXII.

2 **Put him to death.**—Auth., “kill.” The Gr. is one of several words which are rendered “kill” in Auth., but is in chap. xxiii. 32, “put to death.”

3 **Who was called.**—So Wycl. Auth., following Tynd., “surnamed.” “Iscariot” was not, properly speaking, his surname, but a local name, as appears from several places in St. John’s Gospel (vi. 71, xii. 4, xiii. 2, 26), where he is called “Judas, son of Simon, an Iscariot,” “Judas, the Iscariot,” *i.e.*, probably a native of Kerioth, mentioned in the Book of Joshua as being in Juda (Alford).

4 **Deliver him.**—Auth., “betray him.” The Gr. is the same as in verse 21 (*παραδίδωμι*). Like many other words, it takes its colouring from the context: here, in the narrative of the traitor’s communing with the chief priests, the ordinary rendering seems adequate. In verse 21, used by our Lord of the traitor’s act, and by Him used absolutely without such words as “unto the chief priests,” “betray” is more appropriate.

6 **He consented.**—So Tynd. Auth., “he promised,” following Vulg. and Rhem. The promise was on their part; He, according to the Gr., agreed thereto.

14 “Twelve;” and 16, “any more;” 18, “from henceforth;” 31, “And the Lord said” (Auth.), omitted by changes in Gr. text.

17 **A cup.**—All Engl. versions, “the cup.” The Gr. is without the article.

32 **When once thou hast turned again.**—*i.e.*, “from thy desertion and denial of me.” Auth., with Tynd, “when thou art converted,” omitting “once” (Gr., *ποτε*). On “converted,” see Note on Matt. xiii. 15.

**Stablish.**—Auth., “strengthen.” The Gr. is more than “strengthen—fix immovably,” and is usually rendered in Auth. by “establish,” as in Rom. i. 11. “Strengthen” (verse 43) represents another word.

33 **With thee I am ready.**—Auth., “I am ready to go with thee.” The order of the words in the original is too emphatic to be lost sight of in translation.

36 **He that hath none.**—*i.e.*, no purse. Auth., “he that hath no sword,” supplying or drawing back that word from the end of

the sentence, where it is expressed in the Gr. The former construction is the simpler, and the more natural, connecting this clause with the preceding.

37 **Math fulfilment.**—All Engl. versions “have an end,” a literal translation (the Gr. being *τέλος*), but obscure, from the uncertainty as to the meaning of “an end,” standing so by itself, whether it be a “termination,” or “a purpose.” “That which concerneth me (that which is written, or, the counsel of God concerning me) is in course of fulfilment, and soon I shall say of it, ‘It is finished.’” Thus may the saying be understood and unfolded by us who look upon it in the light thrown upon it at the crucifixion.

39 **Went as his custom was.**—Auth., with Tynd., “went as he was wont,” which, besides not being a happy combination of words, is not an exact translation.

46 **Pray that ye enter not.**—So Auth. in verse 40 and Matt. xxvi. 41; but here, “pray lest.” “Pray that” expresses, as does the Gr., the object asked for in prayer. “Pray lest” denotes the purpose of praying, but does not specify the thing desired.

52 **Against him.**—Auth., “to him.” The Gr. preposition is the same in both parts of the sentence.

53 **The power of darkness.**—On the sense of *ἐξουσία*, here rendered “power,” elsewhere “authority;” see Note on Col. i. 13.

54 **They seized him.**—The Gr. requires for its expression a word more suggestive of violence than “took” (Auth.).

55 **Sat down together** and **sat** here represent two different Gr. words.

56 **Looking stedfastly.**—Auth., “earnestly looked.” The Gr. denotes the fixed gaze, not, as Auth., the strong feeling or suspicion which prompted the gaze.

61 **This day.**—Added in the Gr. text.

64 “Struck him in the face and”—(Auth.). Omitted in the Gr. text.

65 **Reviling him.**—So the same Gr. is translated in Matt. xxvii. 39, here, “blasphemously spake they.” The Gr. word to “blaspheme” (for so it is, very nearly, in Gr.) is not limited to what we commonly understand by “blasphemy,” the expression of contempt or hatred of God; and here that meaning would not apply to the Roman soldiers, nor indeed to the Pharisees, who did not believe Jesus to be divine.

68 "Nor let me go."—(Auth.). Omitted in the Gr. text.

69 **From henceforth.**—Auth., with Tynd., "hereafter." The Gr. phrase is the same as at chap. i. 48, "From henceforth all generations shall call me blessed." Compare also John i. 51, where the Gr. *ἀπαρτί* has the same sense given to it.

**Shall be seated.**—So the Gr., "shall be" with the participle, not the future tense of the verb, and so Wycl. and Rhem., following Vulg., *erit sedens*. Auth., following Tynd., "shall sit." The Lord spoke of himself in his human nature "the Son of man," as He will appear, not standing before an earthly judge, but sitting on the heavenly throne, united with the majesty of the Godhead.

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### CHAPTER XXIII.

1 **Brought him.**—As Auth. in Matt. x. 18; the English phrase is "brought" before a judge, not "led."

2 **This man.**—Auth., following Tynd., "this fellow." This opprobrious term, though consistent with the treatment which our Lord received throughout from his accusers, is hardly warranted by anything in the Gr., either here or in the other places in which it has been introduced.

5 **The more urgent.**—Auth., with Tynd., "the more fierce," which overdoes the Gr. *ἐπισχυον*, "literally," "they grew stronger against him." So Wycl., "they waxed stronger," after Vulg., *invalescebant*. The Gr. *ἐνισχύω* is used actively (chap. xxii. 43), "strengthening him." Both words are peculiar to St. Luke.

6 "Of Galilee."—(Auth.) Omitted in Gr. text.

11 **Apparel.**—So the Gr. and Tynd. Auth., "robe," with Vulg., *veste albā*.

12 The incident of Pilate's sending Jesus to Herod is recorded by St. Luke only, and by him with much detail; the conclusion of it has a special emphasis when the phrase and order of the Gr. are observed, as in verse 12, "became friends with each other that very day," for "the same day were made friends together" (Auth.).

15 **He sent him back unto us.**—So Wycl., following some

ancient Latin MSS., though Vulg. has *remisi vos ad illum*, which is according to the reading of the Gr. text followed by Tynd., Rhem. and Auth., “I sent you to him.”

**Nothing worthy of death hath been done by him.**—All English versions, “to him.” The Gr. has the same ambiguity as in Matt. v. 21 (where see Note), and the proper meaning in such a case must be gathered from the context. Here the rendering of Auth., “nothing worthy of death is done unto him,” yields no adequate sense; while admitting “by him” to be right, we have Pilate saying, “Behold, he is sent back to us by Herod; evidently, therefore, in Herod’s judgement he has not committed any crime worthy of death.”

19 **Insurrection.**—So Tynd. Auth., with Rhem. and Vulg., “sedition,” but “insurrection” for the same Gr. in Mark xv. 7.

22 It is worth noticing that the idiomatic “why,” of Auth. was first introduced by Rhem., expressing the idiomatic “*γάρ* of the Gr., and *enim* of the Latin, which Wycl. gives thus, “For what evil hath he done?” It is omitted by Tynd.

**Release him.**—So Auth. for the same Gr. in verses 16, 20, 25; here “let him go.”

23 **Asking.**—The Gr. is usually so rendered in Auth.; but in this one passage, perhaps because a stronger word would here seem more appropriate, Auth., following Tynd., has “requiring,” in verse 25 the milder word, “desired.”

“And of the chief priests.”—(Auth.), omitted in Gr. text, also in Vulg. and Wycl.

27 **A great multitude of the people**—i.e., of the Jewish people. Auth., omitting the article, “a great company of people.”

**And of women who bewailed and lamented him.**—The outward expression of grief was shown by the women only, according to the Gr. It might appear otherwise from the punctuation in Auth. “Also” (Auth.), is omitted by change in Gr. text.

32 **Two others, malefactors.**—The change of “other” (Auth.) to “others,” makes it plain in the English, as it is in the Gr., that the word “malefactors” is applicable only to the “two.” Of late years this limitation of the word has been indicated by a comma after “other,” “two other, malefactors,” but it was not so in the Auth. of 1611; nor in Vulg., *ducebantur alii duo nequam cum eo*; nor in Wycl., “also other tweie-wicked men.” Tynd. and Cranmer. omit “other,” “there were two evil-doers led with him.” Genev. carefully marked the distinction, “there were

two others, which were evil-doers, led with him.” It is evident from verse 33 that this was the meaning of the Evangelist.

33 **The place which is called The skull.**—All English versions, “Calvary,” following Vulg., *locum qui vocatur, Calvariae*. Gr., *κρανίον*. St. Luke, writing for Latins who were acquainted with Greek, does not give the Hebrew, “Golgotha,” which we find in the first two Gospels with the interpretation added in Greek, “Golgotha, that is to say, the place of a skull.” *Calvaria* (Vulg.) is the Latin translation of Golgotha.

34 **And Jesus said, &c.**—This is omitted, as shown in the Margin, by “some ancient authorities,” the chief of which is the Vatican MS. (Codex B.) The reader may consult Westcott and Hort’s Note in Vol. ii. of their Gr. Testament for a full investigation of the evidence; concluding with these observations: “Few verses of the Gospel bear in themselves a surer witness to the truth of what they record than this the first of the words from the cross; but it need not therefore belong originally to the book in which it is now included. We cannot doubt that it comes from an extraneous source. Nevertheless, like xxii. 43 *f.*, Matt. xvi. 2 *f.*, it has exceptional claims to be permanently retained, with the necessary safe-guards, in its accustomed place.”

35 **Scoffed at him.**—See Note on chap. xvi. 14.

**The Christ of God, His chosen.**—By change of Gr. text, for Auth., “Christ, the chosen of God.”

38 “Written . . . in letters of Greek, and Latin, and Hebrew.”—(Anth.) The omission of these words in the Gr. text renders unnecessary the suggestions made by Commentators in order to account for the different order in which the three languages are mentioned by St. Luke and St. John.

39 **Art not thou the Christ?**—By change in Gr. text for Auth., “If thou be Christ.” The interrogation is even a sharper mode of railing than the hypothetical “if.”

42 **In thy kingdom.**—In thy majesty. All English versions, and Vulg., following the reading which is noticed in the Margin, have “into thy kingdom.”

44 **Over the whole land.**—So Tynd. and Genev. Auth., with Wycl., Cranm., and Rhem., “all the earth,” but in Margin “land.”

**Came over.**—So Tynd. and Genev. Auth., with Cranm., “there was.” Gr. *ἐγένετο ἐπὶ*; Wycl. and Rhem., “there was made,” after Vulg., *tenebræ factæ sunt*.

45 **The sun's light failing.**—Literally, “the sun failing:” the Gr. by change of Gr. text, is the same word as “being eclipsed” in English. All English versions, following another reading of the Gr. text, have “the sun was darkened.”

46 **And when Jesus had cried with a loud voice.**—The alternative reading given in the Margin is admissible, as the Gr. participle may be so taken, in combination with the verb following; and it might have appeared the more probable, were it not that St. Matthew and St. Mark speak of his crying with a loud voice “My God, my God, why,” &c. (Matt. xxvii. 46, Mark xv. 34), and to that exclamation St. Luke may be thought here to refer. But after that, before or at the moment of giving up the ghost, he uttered another loud cry (see Matt. xxvii. 50, Mark xv. 37). It must, therefore, still be considered doubtful whether the text or margin is to be preferred.

48 **Returned, smiting their breasts.**—Auth., with Wycl. and Tynd., “smote their breasts, and returned;” as if they first did the one thing and then the other. Rhem. following Vulg., has “returned, knocking their breasts.”

50 **A councillor.**—One of the council, the Sanhedrin; not what is now understood by a “counsellor,” Auth. So Mark xv. 43.

**A righteous.**—Auth., “a just.” The change is consequent on the use of the same English for the same Gr., in verse 47, “Certainly this was a righteous man.”

52 **Asked for.**—Auth., “begged.” Compare Matt. xxvii. 58, and Note there.

53 **A linen cloth.**—So Auth., in Matt. xxvii. 59; but here, and in Mark xv. 46, “linen.”

**Tomb.**—Auth., “sepulchre.” See Note on Matt. xxiii. 29.

**Had yet lain.**—Auth., “was laid,” which is the rendering of Auth. for another word, for which it is more appropriate, in verse 55. There the Gr. is *ἐτέθη*, here it is *ἡν κείμενος*.

54 **The Sabbath drew on.**—Literally, as in the Margin, “began to dawn.” But the literal rendering is not to be enforced here, as the Jewish sabbath began in the evening; and the word is correctly used by St. Luke, in conformity with the Rabbinical practice of speaking of the sunset conventionally as the dawn of a new day. (Alford.)

## CHAPTER XXIV.

1 **At early dawn.**—Literally, at “deep dawn.” Auth., not so precisely, “very early in the morning.”

“And certain others with them.”—(Auth.) Omitted by change in Gr. text.

4 **While.**—Auth., “as.” The connection of the two clauses is one of time, not of cause and effect—*dum*, not *quia*. In verse 5 it is otherwise, and “as” is there correct.

**Dazzling.**—Auth., “shining.” The Gr. is the same word that is used of lightning in chap. xvii. 24.

10 **And the other women with them.**—Auth., connecting “and,” &c., with the previous clause, “and other *women that were with them*, which told.” The omission of the relative “which” in the Gr. text makes necessary this change in the translation.

11 **Idle talk.**—Auth. (alone), “idle tales;” a good rendering, except that, being in the plural, it does not represent the continued outpouring of words without sense, which is implied by the Gr., *λῆπτος*. Rhem., “dotage.”

12 **And he departed to his home, wondering . . .**—Auth., “departed, wondering in himself.” The Gr., ‘to himself,’ *πρὸς ἑαυτὸν*, admits of either rendering; but the sense appears to be determined by John xx. 10, relating to the same occasion, “the disciples went away again unto their own home,” where the Gr. is the same, *πρὸς ἑαυτούς*.

15 **Questioned together.**—Auth., “reasoned.” The Gr. is properly, “sought together.”

17 **And they stood still, looking sad.**—By change in Gr. text for Auth., “as ye walk and are sad.” The new rendering expresses a very natural action on the part of the two friends, stopping short in their walk, on being accosted with such a question by a stranger.

18 **Dost thou alone sojourn in Jerusalem, and not know?**—Auth., with Tynd. and Rhem., “Art thou only a stranger in Jerusalem?” which gives the same meaning if “only” be connected with “thou,” and not taken for an adverb and joined with the word following, “only a stranger.” Vulg., *tu solus peregrinus es*. The alternative rendering in the margin seems not improbable, “Dost thou sojourn alone?”

**Sojourn.**—Represents the Gr. more exactly than “art thou a stranger?” which is the translation of another word in Auth.

22 **Amazed us.**—This is the usual rendering of the word which is here in Auth. translated “made us astonished.” See chap. ii. 47; Acts viii. 9.

25 **O foolish men.**—Auth., “O fools.” See Note on chap. xi. 40.

26 **Behoved it not the Christ.**—So Wycl., and so Auth. at verse 46, “Thus it behoved Christ to suffer;” but here, “ought not Christ to have suffered,” with Tynd. and Rhem., making the question relate to the justice rather than to the necessity of Christ’s sufferings.

27 **Interpreted.**—So Tynd. and Rhem., following Vulg., *interpretabatur*. The Gr. word is not used again in the New Testament; the cognate noun is rendered “interpreter,” 1 Cor. xiv. 28 (Auth.).

35 **They rehearsea.**—All Engl. versions, “they told,” which represents other and more common words; *ἐξηγέρουσι*, is used five times by St. Luke, and once by St. John, and not elsewhere in the New Testament.

**The things that happened by the way.**—It is necessary to insert something in translating the elliptical phrase of the Gr., but it can hardly be said that any things “were done” by the way, as Auth.

**In the breaking of the bread.**—Auth., “in breaking of bread.” The article has a significance which is lost in Auth., leading us to associate the act of our Lord at the supper at Emmaus with what he had done four days before at the supper in Jerusalem.

39 **As ye behold me having.**—Auth., “as ye see me have.” “Behold” and “see” are interchanged several times in this passage, conformably with the variation in the Gr.

41 **Anything to eat.**—Auth., “any meat.” The Gr. is, literally, “any eatable.”

44 **My words.**—“My” is added in the Gr. text. Auth., “the words.”

49 **Until ye be clothed.**—So Wycl. Auth., following Tynd., “until ye be endued.” “Endue,” etymologically, is the same in

meaning as “clothe,” but is now used exclusively in a metaphorical sense, and is not an equivalent of the Gr. ἐνδύομαι (*enduomai*), which is frequently used both by St. Luke and St. Paul, e.g., Eph. vi. 11, “Put on the whole armour of God.” It is not elsewhere rendered “endue” in Auth.

50 **Until they were over against Bethany.**—For “as far as to Bethany” (Auth.); not actually to the village, but until they could look down upon it from the ridge of the Mount of Olives, which lies between it and Jerusalem.

51 **He parted from them.**—Auth., “he was parted.” The Gr. has not a passive sense. It is used in the New Testament by St. Luke only. Previous versions have, “he departed.” *Vulg.*, *recessit ab eis*.

53 “Praising.”—(Auth.). Omitted by change in Gr. text.

THE GOSPEL ACCORDING TO  
S T. J O H N.

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CHAPTER I.

3 The Margin shows that the Gr. is “all things were made through him,” the Gr. preposition being *δι*, “through,” not *επί*, “by;” but the literal rendering here, as in Matt. ii. 5 (where see Note), would scarcely have been intelligible to the English reader. It is otherwise in Heb. i. 2: “God . . . hath spoken to us in his son . . . through whom also he made the worlds,” where “through whom,” as denoting instrumentality, is explained by the context.

5 **Apprehended it not.**—All Engl. versions, “comprehended it not,” following Vulg. “Apprehend” is the rendering of the same Gr. in Phil. iii. 12, 13 (Auth.), and has been here adopted as better expressing the metaphorical sense of the word, “to seize mentally, to perceive,” than the Auth., “comprehend,” which in its metaphorical sense is to “embrace, or grasp fully” with the understanding. This meaning is also in accordance with what is said in verse 11, “his own received him not.”

The alternative rendering in the Margin, “the darkness overcame it not,” “did not overtake and conquer it,” is consistent with the usage of the word in John xii. 35, “that darkness overtake you not,” and elsewhere in the New Testament, but would here be inappropriate.

6 **There came a man**—*i.e.*, came into being, as in Mark i. 11, “a voice came out of the heavens,” and in other passages, where the Gr. is the same, *εγένετο*: it is here preferable to “was” (Auth.), which is liable to be joined with “sent,” as if the meaning were that which is given by Wycl., “a man was sent from God.” Had that been intended, the verse would have begun like chap. iii. 1, “There was a man,” *Ἔν δὲ ἄνθρωπος*. The necessary

and proper use of "came" in the next verse, as the literal translation of  $\lambda\theta\epsilon$ , may be thought an objection to its employment here in another sense, and for a different Gr. word. The answer must be, that the two words of the Gr., though they differ in literal meaning, in sense are not here widely apart; the one properly "became," "was made," as at verse 2, the other "came," *i.e.*, to men, for witness. If there existed an English equivalent to the Gr.  $\gamma\gamma\epsilon\sigma\theta\alpha\iota$ , in all its applied uses, undoubtedly it would have been found very convenient in the translation of the New Testament.

7 **Came for witness**—*i.e.*, for testimony, as Rhem. Auth., following Genev., "for a witness," which, though a correction of Tynd., "came as a witness," is open to the interpretation that he came to be in his own person "a witness," a giver of testimony.

8 **But came**.—Auth., following Cranm., "was sent," which supplies more than is needed for the sense. Wycl., Tynd., and Rhem. give the sentence without any insertion, "He was not that light, but to bear witness," which if intelligible is abrupt and harsh. The proper connecting link is "came," suggested by the preceding verse.

9 **There was the true light**.—Auth., "that was the true light." Wycl., "there was a very light." Tynd., "that was a true light." Cranm., "that light was the true light." Genev., "that was that true light." Rhem., "it was the true light." All these, except Wycl. and Rhem., by throwing the emphasis on "true light," diminish the importance which attaches to the first word of the sentence in Gr.,  $\nu$ , when it is viewed in connection with  $\epsilon\gamma\epsilon\nu\epsilon\tau\alpha$ , said of John in verse 6, and  $\nu$ , said of the "Word" in verses 9 and 10. John "came into being," came to men for witness; there was always the true Light, and He was always in the world, though unknown to it, till He "came" in the likeness of human nature; and then He was not received.

**Even the light which lighteth every man, coming into the world**.—Auth., "which lighteth every man that cometh into the world." So, with slight variations, all the Engl. versions, and Vulg., *Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum*. An ambiguity is caused in the Gr. by the participle, which is of doubtful gender, and applicable, if masculine, to "man;" if neuter, to "light;" and the context will accommodate itself, more or less easily, to either alternative. The comma placed in the text after "man," and the reading of "coming into," for "that cometh into," are intended to sever the participle from "man" which immediately precedes

it, and to connect it with "There was the true light" at the beginning of the sentence; but on consideration of what has been said in the former Note on this verse, and of the words in verse 10, "He was in the world," it may be thought that to say here, "He was coming into the world," is somewhat at variance with what precedes and follows; moreover, if this had been intended, "There was" would not have been so far separated from the dependent participle, "coming." The Revised Version shows a decided preference for this interpretation, but does not preclude the other, which is that of the ancient fathers, versions, and expositors, as well as of the Engl. versions, and according to which the great truth is here declared, that before the coming of John there was in the world the true light (shown in the next verse to be Christ himself) which enlightens every man born into the world: every man, whether he have knowledge of Christ or not, on coming into the world receives light from Him. "To come into the world" is a common Hebrew idiom for "to be born," according to Vorst, *de Hebraismis*, p. 713, quoted by Wordsworth in Note on this place.

11 **He came unto his own, and they that were his own received him not.**—All Engl. versions except Wycl. have, "He came unto his own, and his own received him not," overlooking the difference in gender of the same adjective in the two clauses of the sentence. In the former the Gr. is, "unto his own *things*," meaning that "he came unto his own home," the land of Israel; in the latter, "they that were his own," his own peculiar people, the Israelites, "received him not." The distinction between the neuter, *τὰ ἰδια*, and the masculine, *οἱ ἰδιοι*, is preserved in Wycl., "He came to his own things, and his (sic) received him not," following Vulg., *in propria venit, et sui eum non receperunt*.

12 **Gave he the right.**—All Engl. versions, "gave he the power." Vulg., *potestatem*. The Gr. *ἐξουσία* is usually "authority," in virtue of which a person exercises power or rule over others who are placed under him; but where, as in this place, the word indicates a certain relation between him who receives and him who gives it, the English equivalent is "a right," rather than an "authority," or "power."

**Children.**—All Engl. versions, "sons." The Gr. is *τέκνα*.

14 **The Word became flesh.**—Auth., "was made flesh," with all Engl. versions, except Craum., "became." This is the proper sense of the Gr. *ἐγένετο*, and not to be departed from, where that word is used in speaking of the mystery of the Incarnation, though

“was made” may safely be taken to represent it in verse 3. The Word became flesh by His own will; the world became the world, was made, by the will of God, through the Word.

**14 Dwelt among us.**—The Gr., *ἐσκήνωσε*, “tabernacled,” may signify either that He sojourned among men as in a temporary tent or tabernacle (so Bengel), or that our flesh was to Him what the tabernacle in the wilderness was to the Shechinah, the Divine glory, His abode, His holy place. (So Chrysostom and Wordsworth.) The former and simpler of these two interpretations is to be preferred, “He dwelt, or sojourned, in the midst of us, and we, among whom he lived, beheld,” &c., and taking it thus, we may understand that in the 16th verse, “we all received,” &c., “all” is added in order to include, besides the actual eye-witnesses, the whole Christian brotherhood. (Westcott.)

**The only begotten from the Father.**—All Engl. versions, “of the Father.” The full meaning is, “the glory of the only begotten, sent to us from the Father.” (*παρὰ πατρός*.)

**15 John beareth witness of him and crieth.**—So Wycl. and Cranm., following Vulg. Auth., “bare witness of him, and cried,” with Tynd., Genev., and Beza. The past tense seems to have been adopted because the Gr. perfect, *κέκραγε*, was supposed to require a past rendering, whereas it speaks of an act still continuing in its effect, “he hath cried,” and his voice is still sounding. And so of the former verb, which is in the present tense, *μαρτυρεῖ*, he “bareth witness,” his testimony stands as if it were this day delivered. Comp. Note on Matt. i. 22.

**Is become before me.**—Auth., following Genev., “is preferred before me,” as Beza, *michi antepositus est*. The previous versions vary much. Wycl., “is made before me,” following Vulg., *ante me factus est*. Tynd., “was before me, because he was yer (ere) than I.” Cranm., “which though he came after me, went before me, for he was before me.” Rhem., “He that shall come after me is made before me, because he was before me.” None of these yield either a satisfactory meaning or a faithful rendering. Even when a clear perception of the true rendering and meaning has been obtained, there is much difficulty in translating the words with precision and perspicuity. The Auth. is misleading, as the sense in which “preferred” is now used is not contained in the original. The literal translation, which has been adopted, gives the true sense, though in awkward phrase, “He that cometh after me is become before me,” hath his *place* before me, hath precedence of me, “for he was,”

in *time*, “before me.” So, as regards the meaning, Bengel: “is come-to-be before me,” would very well express in English idiom the Gr. for which we have “is become before me,” but would be ambiguous; for taken in connection with “he that cometh after me,” it might be understood to mean “is come in order to be before me.”

16 **For of his fulness.**—“For,” instead of “and” (Auth.), by change in Gr. text. “His fulness” has reference to verse 14, “full of grace and truth,” the testimony of John in verse 15 being parenthetical. (Westcott.)

18 **The only begotten Son.**—The reading in the Margin, *God only begotten*, ΘΕΟΣ, for τΙΟΣ, is found in the two MSS. which are of the highest authority, the Sinaitic and the Vatican, and in many others, several of which are of great value; it is also supported by the testimony of some of the most ancient versions and some of the Greek Fathers. The reading in the text has on its side several of the early MSS., as the Alexandrine, and the great majority of the later; also the Latin and other ancient versions, some of the Greek Fathers, as Eusebius and Athanasius, and, so far as is known, all the Latin Fathers. The reading, “God only begotten,” has been adopted by several of the principal editors of the Greek Testament, as by Tregelles, and by Professors Westcott and Hort. But where the ancient authorities are so divided, it has been thought better in the version to follow the revised text, rather than to adopt a reading which is not illustrated by any like expression in the Holy Scriptures.

19 **The witness of John.**—Auth., with Tynd., here has “record,” but for the same Gr., “witness,” usually, as at verse 7.

24 **And they had been sent from.**—By change of Gr. text for, “and they which were sent were of the Pharisees.”

26 **In the midst of you standeth one.**—More emphatic in language, as well as collocation, than Auth., “There standeth one among you.” The Gr. is μέσος ὑμῶν.

27 The changes in this verse are due to changes in Gr. text.

28 **Bethany.**—By change of Gr. text for Auth., “Bethabara,” which appears to have been substituted for the true reading in the MSS., on the suggestion of Origen in the 3rd century, who was not aware of there being in the time of our Lord another Bethany besides that on the Mount of Olives, the residence of Lazarus and his sisters.

33 **Abiding**.—As in verse 32. Auth., following Rhem., “remaining,” the proper meaning of which, and the meaning which it has in Auth., is “staying behind,” or “surviving.”

35 **Was standing**.—All Engl. versions, “stood.” This participial rendering, to express the imperfect, has several times been adopted in this Gospel.

39 **Ye shall see**.—By change in Gr. text for Auth., “Come and see.”

**Where he abode**.—Auth., “where he dwelt.” The word in the Gr. is the same, three times repeated, but in Auth. is varied to avoid the iteration, which, as a feature in the style of the original, is to be preserved at whatever sacrifice of elegance.

41 **Findeth first**.—For Auth., “first findeth,” by change of Gr. text, the accusative for the nominative (*πρῶτον* for *πρῶτος*); which suggests that another was found afterwards.

42 **By interpretation, Peter**—i.e., in the Greek language (Petros). Auth., “a stone,” the interpretation in English, more correctly given in the Margin, “That is, *rock*, or *stone*.”

48, 50 **Under . . . underneath**—represent different Gr. words, *ὑπτα ὑπὸ τὴν συκῆν*, denoting his being gone thither; *ὑποκάτω τῆς συκῆς*, his being there.

51 “Hereafter.”—(Auth.) Omitted by change in Gr. text.

**The heaven opened**.—So Wycl. and Rhem. Auth., “heaven open,” with Tynd. The Gr. is the participle, *ἀνεῳγότα*. The opening or rending of the heavens is a Scriptural symbol of the intercourse between God and man, first met with in Isa. lxiv. 1. “Oh that thou wouldest rend the heavens, that thou wouldest come down!” (Comp. Matt. iii. 16.) The Psalms have a similar expression, “Bow the heavens,” xviii. 9, exliv. 5.

## CHAPTER II.

2 **Bidden.**—Auth., “called,” but elsewhere “bidden,” for the same Gr., in the sense of “invited.”

3 **When the wine failed.**—So Tynd., with Wycl. and Vulg., *deficiente vino*. Auth., “when they wanted wine.”

6 **After the Jews' manner of purifying.**—More perspicuous than Auth., “after the manner of the purifying of the Jews.”

8, 9 **The ruler . . . the ruler.**—The Gr. is the same in both places. Auth., “the ruler . . . the governor;” a notable instance of studious variation, made even at the risk of perplexing the reader.

9 **Now become wine.**—Auth., “that was made wine,” following Wycl., Rhem., and Auth., *aquam vinum factam*. Gr.,  $\gamma\epsilon\gamma\epsilon\nu\eta\mu\epsilon\nu\sigma\omega$ .

10 **Setteth on**—*i.e.*, on the table. Wycl. and Rhem., “setteth.” Auth., following Tynd., “doth set forth.” The Gr. is  $\tau\iota\theta\eta\sigma\iota$ ; “set forth” would represent  $\pi\sigma\tau\iota\theta\eta\sigma\iota$ .

**First.**—Auth., with Tynd., has the paraphrase “at the beginning.”

**Have drunk freely.**—Auth., with Genev. and Rhem., “have well drunk.” Tynd. and Craum., “when men be drunck,” following Vulg., *cum inebriati fuerint*. This last is the exact meaning of the word here used by the jocund ruler of the feast.

11 **This beginning of his signs.**—Wycl. has “signs,” following Vulg., *signa*. Auth., with Tynd., “miracles.” The use of this word, Gr.  $\sigma\eta\mu\epsilon\nu\sigma\omega$ , is characteristic of St. John, who has not the ordinary word of the other Evangelists,  $\delta\iota\nu\alpha\mu\iota$ , for “a miracle,” either in his Gospel or his Epistles. On the other hand, in the first three Gospels,  $\sigma\eta\mu\epsilon\nu\sigma\omega$  is rarely found in the sense of a miracle, as in Luke xxiii. 8. St. John views the miracles of Christ as “signs” of His Godhead, the other Evangelists as manifestations of His mighty power. The word “miracle,” in its original meaning, expresses neither of these ideas, being properly “a wonder.”

**His signs.**—“His” represents the article, which is overlooked in Auth.

13 **The passover of the Jews**—as Wycl., is a more perspicuous, as also a fuller rendering of the Gr., than “the Jews' passover,” Auth. and Tynd.

15 **Cast out.**—Auth., “drove out,” with Wycl. and Tynd. The same Gr. is rendered “cast out” in Auth. in the similar passage of Matt. xxi. 12.

**Cast all out . . . both the sheep and the oxen.**—Auth., “drove them all out . . . and the sheep, and the oxen.” It appears from the Gr. that this applies to the animals only, not to the men ( $\piάντας$  being governed as to gender by  $\betaός$  rather than  $\piρόβατα$ ).

17 **Shall eat me up.**—By change of Gr. text for Auth., “hath eaten me up.” In the Psalms (lxix. 9) the past tense is used.

20 **Raise it up.**—So Wycl. and Rhem. Auth., with Tynd., “rear it up.” The Gr. is the same as in verse 19.

22 **Was raised from the dead.**—The same Gr. verb, in the active voice, is used in the preceding verses of “raising up” the temple. The connection is obscured in all the Engl. versions by the varied rendering “when he was risen,” following Vulg., *cum resurrexisset*.

24 **Did not trust himself.**—Auth., following Crann. and Rhem., “did not commit himself.” Tynd., “put not himself in their hands.” The Gr.,  $\piστεύω$ , thus used transitively, expresses trust, as it does in its ordinary intransitive use in verse 23. Comp. Rom. iii. 2.

**For that he knew all men, and because he needed not.**—So Rhem., and similarly Wycl., following Vulg., *eo quod ipse nosset omnes, et quia*. Auth., with Tynd., “because he knew all men, and needed not.” Two reasons are given, separate though connected, the one being consequent on the other.

25 **He himself knew.**—The Gr. pronoun,  $αὐτός$ , occurs four times in these two verses. Twice it is emphatic as nominative case to a verb, but in the 24th verse, “Jesus did not trust himself,” it could not, without needless tautology, have been expressed in English.

## CHAPTER III.

3 **Born anew.**—Margin, “Or, *from above*.” The Gr. *ἄνωθεν*, has both meanings, that in the Margin being proper to it, the other derivative, “from above,” from the beginning, or source, as in Gal. iv. 9, “Ye desire to be in bondage over again.” In this place, expositors from the time of Chrysostom have been divided between the two alternatives, either of which fits the context, and is true. The chief reason for giving preference to the meaning in the text is that it appears to have been so understood by Nicodemus in the next verse; otherwise the usage of St. John would determine in favour of “from above,” as in verse 31 of this chap., and in chap. xix. 11.

8 **The wind . . . the spirit.**—The same Gr. word, *πνεῦμα*, is used in both parts of the verse, and is rendered “spirit” in both places by Wycl. and Rhem., following Vulg. But it is certainly used for “wind” in other places, as Heb. i., and in the LXX., and the context seems to require both senses here: for there is manifestly a comparison between the natural element which blows or breathes (*πνεῖ*) and is heard, and the supernatural power; both are invisible, both, in their origin and course, past finding out. The word *πνεῦμα*, as distinguished from *άερος*, denotes a gently-breathing wind, producing the “still, small voice.”

**Voice.**—So Wycl. and Rhem. Auth., with Tynd., “sound.” The Gr., *φωνή*, usually signifies an articulate sound, as in 1 Cor. xiv. 7.

**Knowest not.**—So Wycl. and Rhem. Auth., “canst not tell;” one of the many idiomatic but inexact renderings which are due to Tynd.

15 See marginal Note: “believeth” stands by itself, as in several other places of this Gospel. (Comp. chap. iv. 42.)

17 **The Son.**—“His” (Auth.) is omitted in Gr. text.

17, 18, 19 **Judge, judgement.**—For Auth., “condemn, condemnation,” the Gr. being *κρίνω*, *κρίσις*, not *κατακρίνω*, *κατακρίσις*.

20 **Doeth ill.**—So Rhem. only. All other versions, “doeth evil.” The Gr. is a word denoting, not as in verse 19, things positively evil, but negatively so, “mean,” “base.”

25 **A questioning on the part of John's disciples with a Jew.**—Auth., “a question between,” &c. The Gr. denotes, not a question, but the discussing of a question, and shews that it

originated with the disciples of John, “on their part” (εκ). “A Jew” is by change in Gr. text for Auth., “the Jews.”

31 **Is of the earth.**—(Repeated.) So Tynd., following the Gr. Auth., with Cramm. and Genev., “is earthly.” Rhem. has relieved the monotony and strengthened the emphasis by reversing the order of the second clause—“He that is of the earth, of the earth he is:” he is true to his origin, he does not soar above it. “Earthly” (Auth.) means, not as the Gr., “springing out of the earth,” but “belonging to the earth.”

33 **Hath set his seal to this.**—Auth., “hath set to his seal,” an archaic use of “set to.”

34 **For he giveth not the Spirit by measure.**—The limiting words, *auto him*, have no place in the Gr., and were first inserted by Cramm. The omission of the defining word at the beginning of the clause, “God,” which stands in all the English versions, is due to change in Gr. text; it is uncertain, but also immaterial, whether “he” should be referred to God or to Christ.

36 **Obeyeth not.**—Auth., “believeth not.” The Gr. is not the same as in the former part of the verse, and may mean either “disobey” or “disbelieve.”

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#### CHAPTER IV.

6 **Sat thus by the well**—i.e., as any weary man might sit. Compare chap. xiii. 25.  
 “The well” is called here and in verse 14 “a spring,” but in verse 11 “a well.” It still goes by both names, though seventy-five feet deep, and dry. (Westcott.)

15 **All the way.**—An addition consequent on change in Gr. text.

22 **Ye worship that which ye know not.**—So the Gr. and Wycl., following Vulg., *vos adoratis quod nescitis*. Auth., “Ye worship ye know not what.” The true meaning is, “Ye worship a deity of whom ye have a conception, but ye know him not.” According to Auth. it would be “Ye worship ye know not

what—something undefined and indistinct, even in your own minds."

23 **For such doth the Father seek to be his worshippers.**—Auth., "to worship." The Gr. participle denotes a class, the class spoken of again in verse 24, "they that worship him." The rendering of Auth. points, not to the class, but to the act of worshipping.

25 **Declare.**—Auth., "tell." The Gr. is especially said of one who makes an announcement by Divine authority, as at chap. xvi. 13. "He (the Spirit) shall declare unto you the things that are to come."

27 **With a woman.**—So Rhem. All other versions, "with the woman." The article, though not in the Gr., might after the preposition be understood. But the position of the words shows them to be emphatic. The Jewish rabbis despised women, and did not willingly converse with them in public. (Lightfoot and Schoettgen, quoted by Wordsworth.)

29 **Can this be the Christ?**—Auth., "is not this the Christ?" (following Tynd.). The nearest idiomatic rendering would be, "This man is not the Christ, is he?"

34 **To accomplish.**—The Gr. word, signifying to "complete" or "perfect," is found chiefly in the Gospel and Epistles of St. John, and the Epistle to the Hebrews, and in Auth. is most commonly rendered "make perfect;" here, "finish."

38 **Ye have not laboured.**—Auth., following the paraphrase of Tynd., made for the sake of variety, "Ye bestowed no labour."

42 **Because of thy speaking.**—Wycl., "thy speech." Vulg., *tuam loquelandam*. Auth., with Tynd., "thy saying," which suggests that they were convinced by some single saying of the woman, as by what she said in verse 29, "He told me all things that ever I did;" but there is nothing in the Gr. to support such an interpretation.

## CHAPTER V.

3 The passage given in the marginal Note, being part of verse 3 and the whole of verse 4 in Auth., is omitted on the authority of four out of the five leading MSS.; it is also marked as spurious in many others. The majority of modern editors of the Gr. Testament have rejected it. It is, however believed to be a very early interpolation, giving probably the popular Jewish explanation of the troubling of the water, which would now be regarded as a natural phenomenon, the salutary pool being supplied by an intermittent spring of mineral water.

5 **Had been . . . in his infirmity.**—Auth., following Tynd., “had an infirmity.” The Gr. phrase is the same here and in the next verse.

10 **To take up.**—So Crann. and Rhem. Auth., with Tynd. and Genev., “to carry.” The Gr. is the same as in verses 8 and 11.

18 **Called God his own Father.**—All English versions omit “own,” the proper rendering of the Gr. *ἴδιον*, expressed in Vulg. by *suum*. The omission is the more remarkable, as of the fourteen places in this Gospel in which the word occurs, this is the only one in which it is not in Auth. rendered “his own”—e.g., chap. i. 11, 41. Compare Rom. viii. 3, “God sending his own Son.” The restoration of this word to its place in the English text makes it manifest that, according to the view of the Jews themselves, as recorded by St. John, our Lord spoke of God as His Father, not as any God-fearing person might take that relation to himself, but in a sense implying personal Fatherhood and Sonship.

24, 29 **Judgement.**—Auth., “condemnation,” “damnation,” though the same Gr. is the ruling word throughout this passage.

27 **The Son of man.**—The article, which is in the Gr. in verses 20–23, is here omitted; as it is also in xix. 7, “He made himself the Son of God.” The title, “the Son of man,” is often used in the four Gospels; and this is the only place where it is written without the article. But it does not appear that any difference in meaning is to be inferred from the omission in a phrase of such frequent occurrence.

29 The two Gr. words here rendered “have done” may be distinguished in English by “done” and “practised,” as in Rom. vii. 15, 19; but in this passage there was more to be lost by intercepting the parallelism of the two parts of the sentence than was

to be gained by marking a distinction which has no strong significance. St. Paul in 2 Cor. v. 10 uses *πράσσω*, “to practise,” in the same connection.

34 **The witness which I receive is not from man.**—It is thus affirmed that He does receive witness, though not from man. All English versions, “I receive not testimony from man.” This rendering is simply a negation, without any implied affirmative, and is due to neglect of the article with “witness” in the Gr.

35 **He was the lamp that burneth and shineth.**—Wycl., “a lantern burning and shining,” and so Rhem., following Vulg., *lucerna ardens et splendens*. Auth., with Tynd., “the light that burneth and shineth,” overlooking a material point in this description of the Baptist. He was emphatically the lamp that burneth (*ἐκαύμενος*, properly, “that is made to burn”) and shineth, not himself the source of light, but the vessel containing and shewing it. “He was not the light” (chap. i. 8). The Jews were fain to rejoice, to bask, as it were, for awhile in the light which he shed around him, but not to follow its guidance in earnest when he would lead them on to Christ.

37 **His form.**—All English versions, “shape.” Vulg., *speciem*. “Form” does not apply so definitely as “shape” to the outline of a figure, and is, on that account, a better rendering of the Gr. *εἶδος*.

39 **Ye search the Scriptures.**—All English versions have the imperative “search.” The Gr. may be either. In the context reasons may be found for either rendering; and consequently there have been interpreters of high authority taking opposite sides, both in ancient and modern times. The Greek fathers, whose opinion in a question of Gr. ought to have great weight, are for the imperative, with the remarkable exception of Cyril of Alexandria, who argues strongly against the imperative as not being in harmony with the context (Comment. in *Ioann.*, vol. iv., p. 260, ed. Aubert, 1638). In recent times Erasmus, Bengel, Lücke, and the majority of commentators, have been for the indicative; and even those who cannot reconcile themselves to the loss of a familiar and truly scriptural precept must admit that with the indicative the sequence of thought runs easily along, “Ye search the Scriptures because ye think that in them ye have eternal life; and it is those very Scriptures which testify of me, and direct you to me; and yet ye will not come to me, to obtain the life which ye seek for in those Scriptures, and which they direct you to seek for in me.”

The identity in Gr. of the indicative and imperative of the second

person plural is the occasion of several ambiguities in the New Testament, and especially in this Gospel. See chaps. xii. 19; xiv. 1; xv. 18, 27, texts not so conspicuous, but quite as dubious as this.

44 **Glory.**—Auth., “honour,” which represents *τιμη*, rather than *δόξα*.

45 **On whom ye have set your hope.**—Wycl., “in whom ye hope.” Auth., with Tynd., “in whom ye trust.” The Gr. is literally, “in whom ye have hoped.”

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## CHAPTER VI.

3, 15 **The mountain.**—(With the article in Gr.) The well-known mountainous rim of the lake.

11 “He distributed to the disciples.”—(Auth.) Omitted by change in Gr. text, probably interpolated from Matt. xiv. 19, as a necessary link in the narrative. The co-operation of the disciples in the distribution may be understood, though not expressed. See Notes on the parallel passage of Matt. xiv. 13, &c.

12 **Broken pieces.**—Auth., “fragments;” Gk., *κλασματα*. These, as we learn from the other Evangelists (Matt. xiv.; Mark vi.; Luke ix.), were the pieces which He himself broke and distributed to the disciples. The incident is preserved in all the four Gospels; and besides the plain and obvious warning that the gifts of God are not to be wasted, we may see in it a deeper meaning, a symbolical illustration of the saying of our Lord, recorded by St. John only, chap. iii. 34, “He giveth not the Spirit by measure:” His gifts of grace, our spiritual food, are provided in superabundance, like the bodily food which He supplied to the five thousand: as it was said of the manna, none shall lack, and to none shall there be any over; yet there is more than enough for all. This truth St. Paul repeats again and again in language of his own, which cannot be deemed hyperbolical when we call to mind the saying of our Lord, and the illustration which it receives from His action in this passage. Comp. Rom. ii. 4; v. 17; 2 Cor. iv. 15; Eph. iii. 8; 1 Tim. i. 14, where the Apostle delights to dwell on the “unsearchable riches of Christ,” on “the exceeding abundance of His grace,” &c.

15 **Jesus therefore perceiving.**—Auth., “when Jesus perceived,” which indicates a point of time when He became aware. It is well in such things (lesser things though they may be), relating to our Lord, to adhere as closely as possible to the original.

**Withdrew.**—Auth., “departed.” The Gr. word has here the same proper and definite meaning in which it is so often used by St. Matthew.

21 **They were willing therefore to receive him.**—Auth., less exactly, “they willingly received him;” following Genev., “they most willingly received him.”

24 **They themselves** (following the example of the disciples) got into the boats—*i.e.*, into those which are described in verse 23 and here as “little boats,” which came from Tiberias after the departure of that in which the disciples had gone away “alone.” Auth., with Tynd., “took shipping;” thus losing sight of the consecutiveness of the narrative, which, however, was obscured by the difference in the Gr. text between the “little boats” in verse 23 and “boats” in verse 24. “Little boats” is now the Gr. in both places.

27 **Work not.**—So Wycl. and Rhem. The Gr. is the word commonly so rendered. Auth., “labour not,” which represents *κοπιῶ*. The endeavour after the spiritual life and its blessedness is usually designated a “work”; a “labour” in scriptural language denotes spiritual travail and weariness: “Come unto me, all ye that labour and are heavy laden.”

**The Father, even God.**—So Rhem.; an instance of the careful attention paid to the Gr. in the execution of that version. Vulg., *Pater signavit Deus*. All other versions, “God the Father,” an expression which, though not infrequent in the Epistles, does not occur elsewhere in the Gospels.

32 **It was not Moses that gave you the bread out of heaven**—*i.e.*, the true, the heavenly bread. The manna which he gave was only a type of that. All Engl. versions, “Moses gave you not that bread from heaven;” where, by rendering the Gr. article “that” instead of “the,” a reference seems intended to the bread just before mentioned—viz., to the manna—and the real bearing of our Lord’s answer is lost.

33 **Is that which cometh down.**—So Wycl. and Rhem.; Auth., “is he which.” Even if the Gr. admits of a doubt, the next verse shews that these words were understood by the Jews in reference to bread, and the meaning given in Auth. is in anticipation of what is distinctly said in verses 35, 38.

37 **All that which the Father giveth me.**—Auth., “All that the Father giveth me,” which might be misunderstood as meaning, “All they that,” &c. The Gr. is in the singular,  $\pi\alpha\nu\delta$ . The whole body of the believers, “the mass,” as Bengel expresses it, are the gift of the Father to the Son; and then the individual is mentioned, “him that cometh to me,” &c. Compare chap. xvii. 2.

42 **Now** (added in Gr. text) has a special significance. “How doth he now say what is so inconsistent with his parentage and childhood, which are so well known to us?”

45 **Every one that hath heard from the Father, and hath learned.**—Supply, *from him*. Auth., “Every man that hath heard, and hath learned of the Father.” The meaning in this verse and the next is confused, by using “of” in two different senses for two different Gr. prepositions. (1) “They shall all be taught of (i.e., by) God;” (2) “hath heard, and hath learned of (i.e., from) the Father;” and again, “he which is of (i.e., from) God”—i.e., “the Son.”

The position in the Gr. of “and hath learned,” separated off from “hath heard,” is significant, showing that it is possible to “hear from God,” by the teaching of His Spirit, without learning the heavenly wisdom which He teaches, and that he only who both hears and learns really comes to Christ.

47 “On me.”—(Auth.) Omitted by change in Gr. text.

49 **They died.**—So Rhem. alone; all other Engl. versions, “are dead,” and so Vulg., *mortui sunt*. The sense of the aorist in this verb is not to be overlooked. It is true they “died;” is it true that they “are dead”? God is not the God of the dead, they all live unto Him. (See Rom. vi. 2—8.)

51 “Which I will give.”—(Auth., after “my flesh.”) Omitted by change in Gr. text.

52 **Strove one with another.**—Auth., “strove among themselves,” which does not make it so plain as it is in the Gr., that the “war” of words ( $\epsilon\nu\alpha\chi\sigma\tau\omega$ ) was carried on between man and man.

53 **Ye have not life in yourselves**—i.e., Ye have not in your own selves the source and spring of the eternal life. All Engl. versions, “Ye have no life in you,” which fails to bring out the deep meaning of the original.

55 Margin, “Gr. *true meat*.” This is added because the reading in the Gr. text is changed from “truly” to “true.”

57 **I live because of the Father.**—Auth., “by the Father,” which would require the Gr. preposition *διά* to be followed by the genitive, not, as it is, by the accusative. If we cannot see or cannot fully appreciate the difference, we are not the less bound to render the words with accuracy.

66 **Upon this.**—Auth., “from this time.” The Gr. admits of either a temporal or a causal sense; the latter seems the more appropriate here, as also at xix. 12, “upon this Pilate sought to release him.”

67 **Would ye also go away?**—Auth., “Will ye.” The Gr. is *Μή καὶ ὑμεῖς θέλετε*—“Ye would not, would ye?” Compare Matt. xxvi. 22, and Note there.

70 **Did not I choose you the twelve?**—All Engl. versions, misled by the absence of the article in the Vulg., “Have not I chosen you twelve.” He chose them not merely “twelve” in number, but “*the twelve*,” who were to be the founders of His Church, and were to sit on twelve thrones, judging the twelve tribes of Israel. It cannot be doubted that this name, “the twelve,” by which they are so often designated in the Gospels, and once in the Epistles of St. Paul (1 Cor. xv. 5), was adopted by the disciples in consequence of its use by our Lord.

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## CHAPTER VII.

1 **Judæa.**—Auth., following Tynd., “Jewry,” the old English name for Judah, or the region inhabited by Jews. It occurs only once more in the Bible, Dan. v. 13, but is familiar to us from its use in the Psalter of the Prayer Book, Ps. lxxvi. 1, “In Jewry is God known,” where “Judah” is substituted in Auth. The prevalence of another English word with the same sound may account for its disuse. The Auth. here has “Judæa” in verse 3, and the variety might lead an unwary reader to suppose that Jewry was not the same district as Judæa.

2 **The feast of the Jews, the feast of tabernacles.**—Auth., “The Jews’ feast of tabernacles.” St. John, writing for Gentile as well as Jewish Christians, introduces the name of the feast with this special explanation. It was pre-eminently “the feast” of the Jews, the greatest and holiest of all the feasts,

according to Josephus and Philo. (See *Dictionary of the Bible*, “Tabernacles, Feast of.”)

4 **For no man**, &c.—In colloquial English this would be “No one doeth a thing in secret, and also seeketh to be known openly.” The meaning is obscured in Auth. by the insertion of “he :” “there is no man that doeth anything in secret, and he himself seeketh,” &c.

5 **For even his brethren did not believe in him.**—The Gr. puts it thus, in stronger terms than Auth., “for neither did his brethren believe in him.”

8 The reading of “not” for “not yet” is noticed in the Margin. The difference caused by the omission of “yet” is immaterial; for the verb being in the present tense, the meaning would then be “I go not up at present,” and it would still be uncertain whether He intended to go up at a later day.

11 **The Jews therefore.**—Auth., “Then the Jews.” The Gr. particle, *οὖν*, is causal, not temporal, and is frequently used in this Gospel as the connecting link in the narrative, where there is not so clear a sequence of cause and effect as in this passage. The *post hoc* and the *propter hoc* are apt to be closely associated in our thoughts.

12 **The multitudes.**—(Twice.) So Rhem. All other Engl. versions, “the people.” It is especially necessary in this Gospel to notice the difference, as St. John has “people” only twice, xi. 50 and xviii. 14, where he is narrating and referring to the speech of Caiaphas, in whose mouth it means the Jewish nation. It occurs also in the much-questioned passage, viii. 2.  
 “The multitudes,” in the plural (used once only by St. John and once by St. Mark), were the various groups which had come up to the feast, such as the “company” returning from the Passover, of which we read in Luke ii. 44.

17 **If any man willeth to do his will.**—Auth., “will do his will.” The iteration in the Gr. is emphatic, signifying man has a will of his own, and must exercise it in accordance with the will of God; otherwise the rendering would be more elegant, though feebler, “If any man is minded to do his will.”

**I speak from myself.**—Auth., “of” myself. Here, as in chap. vi. 46, “of” is misleading, as it is more likely to be thought equivalent to “concerning,” than “from.” Gr., *ἀπό*.

19 **Doeth.**—So Wycl. and Rhem., with the Gr. and Vulg., *facit*

*legem.* Auth., with Tynd., “keepeth.” To “do the law” expresses an active, to “keep the law” a passive, observance.

**Seek.**—So Wycl. and Rhem. Auth., with Tynd., “go about,” an idiomatic but not precise rendering of *ζητεῖτε*.

**22 For this cause hath Moses . . .**—Auth., “Moses therefore gave unto you,” making the *διὰ τοῦτο*, “therefore,” appear to be retrospective, not, as it is, prospective. The meaning, though somewhat involved, is this: “Moses on this account gave you the rite of circumcision, not because it was an institution of his own, but of the patriarchs, he handing it down with the fresh sanction of his own authority: and ye, recognising the pre-Mosaic ceremony as paramount to the Mosaic Law of the Sabbath, circumcise a man even on the Sabbath, on which day the commandment says no work shall be done.” The same meaning is deduced, and more easily, if the passage be read with the punctuation given in the Margin.

**23 I made a man every whit whole.**—After noticing several idiomatic renderings of Tynd., which have been removed, it is well to have the opportunity here of bearing testimony to the many felicitous phrases (of which this is one) for which we are indebted to the same venerable translator. Wycl. has, literally, but awkwardly, “I have made all a man whole.” The Gr. is *ὅλον ἐνθρωπον ὑγιῆ ἐποίησα.*

**32 The Pharisees heard the multitude murmuring.**—Auth., “heard that the people murmured.” The Gr. implies that they heard the murmurs with their own ears, not from the report of others.

**35 The dispersion among the Greeks.**—Auth., “the dispersed among the Gentiles.” The Gr., *διασπορά*, is the word both of the LXX. and the N. T. (as in James i. 1) for the Jews scattered abroad in heathen (Greek-speaking) countries. The word by which it is translated, “dispersion,” occurs once only in Auth. (Jer. xxv. 34), and there not of the dispersed people, but of the event, the being dispersed. Like other English words of similar formation, it has been applied to the people themselves, as “corporation,” “convention,” “congregation,” &c.

**The Greeks.**—Auth., “the Gentiles.” “The Greeks” are not named in any of the first three Gospels, and in this only here and in chap. xii. 20, but frequently in the Acts and in the Epistles of St. Paul.

**36 What is this word?**—Auth., with Tynd., “what manner of saying is this?”

39 **The Spirit was not yet given.**—The last word is supplied as in Auth., and as by the Vatican MS., and other authorities, to make it clear that the dispensation of the Holy Spirit is here spoken of, not His Personal existence, which is recognised in chap. i. of this Gospel, and throughout the Bible, as being before all things.

46 “Like this man.”—(Auth.) Omitted by change of Gr. text.

49 **Accursed.**—This adjective, meaning “subject to,” or “deserving of a curse,” corresponds better to the Gr., *ἐπικαταρατός*, than does Auth., “cursed,” which properly signifies one on whom a curse has been pronounced.

50 **Before.**—For “by night” (Auth.), by change of Gr. text.

53 The passage which follows (chap. viii. 1—12) is omitted by many of the earliest and best authorities, and is given by others with considerable variations. It differs in style and diction from the rest of this Gospel. It was not received by the primitive Church either in the East or the West, but has been treated as genuine in the West since its recognition by Augustine, Ambrose, and Jerome. According to the most probable opinion, it is not a part of St. John’s Gospel, but is of very ancient, perhaps of Apostolical origin, and it may be regarded as a true narrative, but not as part of canonical or inspired Scripture. (Wordsworth.)

The Gr. MSS. which contain the passage have many variations, some of which, but none that materially affect the sense, have been followed in the Revised Version.

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## CHAPTER VIII.

18 **I am he that beareth witness of myself.**—Auth., “I am one that bear witness of myself.” The Gr. has not “one,” and is, literally, “I am the witnesser concerning myself.”

19 **If ye knew me, ye would know my Father also.**—The Gr. is in the imperfect, implying that it is still possible for them to know Him. Auth., “If ye had known me, ye should have known,” thus throwing the hypothesis into the irreversible past, as if the time for knowing Him were, for those whom He ad-

dressed, gone by. The English translators were unfortunately led to this interpretation from not observing that the Gr. *ἡδεῖτε*, though pluperfect in form, is imperfect in sense. The Vulg. has correctly rendered it, *Si me sciretis, forsitan Patrem meum sciretis*, and so, following the Vulg., Wycl. and Rhem.

20 **Took him.**—Auth., with Tynd., “laid hands on him.” Gr., *ἐπίτασεν*. (Comp. chap. vii. 30, &c.) The word is frequently used by St. John.

21 **In your sin.**—Sc Rhem. and Vulg., *peccato*. All other Engl. versions, “in your sins.” The difference is not to be overlooked, the word in the singular denoting the sinful state, in the plural, as at verse 24, the actual sins of commission or omission.

24 **I am he.**—Margin, “Or, *I am*.” The text follows Tynd. and Auth.: the marginal rendering is that of Wycl. and Rhem., following Vulg., *ego sum*. The Gr. is *ἐγώ εἰμι*. This phrase, used by our Lord of Himself, occurs three times in this chapter. In the last place, verse 58, the context leaves no doubt that He asserts by it, and by those who heard was understood to assert, His Divine and eternal self-existence. (See Note there.) But in His conversation with the woman of Samaria (chap. iv. 26), and in His declaration of Himself to those who came to take Him in the garden (chap. xviii. 5), where the same words are spoken by Him, it is not likely that He made an assertion which, in its highest sense, would not be understood by His hearers, and which was capable of a lower and more natural interpretation. And in this place, and verse 28, though a lower interpretation does not so readily present itself, the rendering of the Auth. has been retained with the marginal Note, which is not appended in chap. iv. 26, xviii. 5. Here it will bear this meaning, “I am he of whom I have told you, the light of the world” (verse 12), “the witness concerning myself” (verse 18). He all but implies, perhaps He does imply, what He declares beyond question in verse 58; but the Jews, as appears from the next verse, did not understand Him, and asked, “Who art thou?” desiring Him to supply the predicate which He had left to their own sense and conscience to suggest. At last, when He repeated these words in verse 58, they asked no more questions, but shewed by taking up stones to stone Him for blasphemy, that they perceived His meaning.

25 **Even that which I have also spoken unto you from the beginning.**—The Gr. is of doubtful import, both the grammatical construction and the interpretation being uncertain. The rendering which has been preferred is substantially the same as that of Auth., “Even the same that I said unto you,” &c. The

marginal Note shews what has been the divergence of exposition on this passage. The version that is given is that of St. Chrysostom. For that which stands in the text Dr. Field notes a singular coincidence in Plautus, Captiv. iii. 4. 91, *Quis igitur ille est? Quem dudum dixi a principio tibi.*

31 **Believed him.**—So Rhem. only. Auth., “believed on him.” So, or “believed in him,” all other Engl. versions. The Gr. is  $\tauούς \piεπιστευκότας αὐτῷ$ , in verse 30  $\epsilonπίστευσαν εἰς αὐτόν$ ; and the difference in meaning the same as between “believed him,” gave credence to his words, and “believed in him,” put their trust in him. The phrase “to believe in” is almost peculiar to St. John, being very frequent in his Gospel, and only found in the other Gospels twice, Matt. xviii. 6 and Mark ix. 42.

37 **Hath not free course in you.**—Doth not make progress, “ne marche pas.” Vulg., *non capit*. Compare 2 Thess. iii. 1. Auth., “hath no place in you,” following Tynd. and Beza.  $\chiαρεῖν$ , as a neuter verb, expressing motion forwards, is not found again in the New Testament, but occurs in the LXX., and in classical Gr. An example of it in the sense of Auth., “hath no place,” is adduced by Dr. Field from *Alciphron's Epistles*, iii. 7.

38 **Ye also do the things which ye heard from your Father.**—By change in Gr. text for Auth., “and ye do that which ye have seen with your Father.” The omission of “your” from the Gr. text makes it possible to take this sentence imperatively, as in the Margin, in which case it is a command to them to do what they have heard from the Father, as “He does what he has seen with the Father,” bringing out a contrast between “heard” and “seen.” This, however, does not seem probable, or in harmony with the context.

42 **I came forth.**—Auth., with Tynd. and Vulg., “I proceeded forth,” which is the usual rendering of another word.  
**And am come.**—Auth., “and came,” Gr.  $\eta\kappaω$ . The sense is, “From God came I forth, from God I now am here.”

44 **He is a liar, and the father thereof.**—Auth., “of it.” The Gr.  $αὐτοῦ$ , “thereof,” may mean (1) “of lying,” the devil is the father of lies, which is the common acceptation of the words; or (2) “of the liar,” generally; the liar is a child of the devil. The former alternative is the better, but there is not much difference between the two.

46 **Convicteth.**—Auth., “convinceth.” Compare chap. xvi. 8. The meaning of the Gr. is not “convinceth me of the existence and evil of sin,” but “convicteth me of being myself a sinner.”

56 **Abraham rejoiced to see my day.**—As we read in Gen. xvii. 17, “he rejoiced with laughter.” The Gr. particle, *ινα* (already acquiring the use which is borne by its fragment *να* in modern Gr.) is found in the New Testament, and especially in the Gospel and Epistles of St. John, connecting verbs of desire or joy with their object; as at chaps. xi. 15, iv. 47 (so Wordsworth and Alford). There is much to be said for the rendering in the Margin, “rejoiced that he should see,” his joy being in prospect of the future, as he remembered the promise connected with the birth of the son who when born was named Isaac, “laughter.”

58 **Before Abraham was.**—Margin, “Gr. *was born*.” The contrast is between Abraham the creature, who was born, came into being, and Christ, who says of Himself, “I am,” taking to Himself the name of the Lord, as it is given in Exod. iii. 14. No lower interpretation is here possible of these words, as at verse 24, where see Note.

59 The latter part of this verse (Auth.) is omitted by change in Gr. text. A similar withdrawal of our Lord from the midst of His enemies is related in Luke iv. 30.

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## CHAPTER IX.

4 **We must work.**—For Auth., “I must work,” by change in Gr. text.

5 **When I am.**—The Gr. conjunction, *εταν*, is indefinite. All Engl. versions (following Vulg., *Quamdiu*) have “as long as.” This would set a limit to our Lord’s continuance in the world, which is not implied in the original.

8 **A beggar.**—So Vulg., and all Engl. versions, except Genev. and Auth., which have “blind,” following another reading of the Gr. text.

11 **The man.**—The well-known bearer of the name. So all Engl. versions (following Vulg., *ille homo*), except Auth., “a man.”

14 **It was the Sabbath on the day.**—Auth., “it was the Sabbath.” Compare chap. v. 10, where the Gr. is the same.

17 **In that ne opened.**—Auth., “that he hath opened.” The meaning of the Gr. is, “What hast thou to say of him on account of (ἐπι) his opening thine eyes?” which is not quite clearly expressed in Auth.

24 **Give glory to God.**—So Wycl., Genev., and Rheem. Auth., with Tynd. and Crumm., “Give God the praise.” The Gr. is δόξαν, not ἔπαινον. A frequent phrase in the Old Testament; sometimes a form of adjuration, as Josh. vii. 19, “My son, give glory to the Lord God of Israel, and make confession unto him;” 1 Sam. vi. 5; Jerem. xiii. 16, &c. So the meaning now may be, “Ye are before God; give glory to Him, by speaking the truth to His honour.”

30 **The marvel.**—For Auth., “a marvellous thing,” by insertion of the article in the Gr. text.

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## CHAPTER X.

1 **The fold of the sheep.**—So Wycl. and Rheem.; Vulg., *ovile orium*. The Gr., *ἀβλή* (“fold”), is repeated in verse 16, and, as representing a distinct idea in the passage, is to be rendered as a separate word. Auth., “sheepfold.” Compare “the door of the sheep,” verse 7. (Westcott.)

4 **All his own.**—For Auth., “his own sheep,” by change in Gr. text.

6 **This parable.**—Margin, “Or, proverb.” The Gr., *παροιμία*, has both meanings; a proverb being often expressed in the form of a brief parable, as “The sow is returned to her wallowing in the mire.”

11 **Layeth down his life.**—All Engl. versions, “giveth,” following Vulg., *dat*, but in verses 15, 17, “layeth down,” where Vulg. has *pono*, the Gr. being the same, *τίθησι*.

12 **Snatcheth.**—Auth., “catcheth.” Vulg., *rapit*. “Snatcheth” suits the same Gr., *ἀπτάσῃ*, in verse 28, where Auth. has “pluck them out of my hand,” and so Matt. xiii. 19.

13 **He fleeth.**—This insertion, in italics, is rendered necessary by the omission from the Gr. text of “The hireling fleeth” (Auth.).

14 **I know mine own, and mine own know me.**—By change in Gr. text for Auth., “I know my sheep, and am known of mine.”

15 **Even as the Father knoweth me, and I know the Father.**—All Engl. versions, following Vulg., “As the Father knoweth me, even so know I the Father.” The slight changes here made (1) in the punctuation at the end of verse 14, and (2) in the rendering of *καὶ γώ*, “and I” for “even as I,” give an entirely different turn to the two verses, which being read in continuity are a declaration on the part of our Lord that as the Father knoweth Him, and He knoweth the Father, even so He knows His own, and His own know Him. An intimate, personal, loving knowledge is thus implied, as when it is said, “the Lord knoweth the way of the righteous,” Ps. i. 6; and “the Lord knoweth them that are his,” 2 Tim. ii. 19.

For other instances in which the relations between Christ and His people are compared to those subsisting between the Father and Christ, see chap. xiv. 20; chap. xv. 10; chap. xvii. 8, 21; Matt. xi. 27; Luke xxii. 29; 1 Cor. xi. 3; chap. xv. 28; Rev. iii. 21. (Bengel.)

16 **Them also I must bring.**—Margin, “Or, *lead*.” The Gr. is the aorist of the verb “to lead,” and that sense is appropriate here, as the sheep are represented following the shepherd who leadeth them out (*ἐξάγει*) (verses 3, 4). But here the prominent thought is not that they are led in the way, but that they are conducted home to the one fold, and the aorist *ἀγαγεῖν* is almost always in the New Testament rendered “to bring,” not “to lead,” apparently as describing the action, not in its continuance, but in its completion.

**One flock, one shepherd.**—So Tynd. only. The Gr. is *ποίμνη*, “flock,” in all the Gr. MSS., not, as it is in the former part of the verse, *αὐλή*, “fold.” The other English versions have “fold,” following Vulg., *ovile*. One “flock;” all the separate flocks, in their separate folds, are to be united together in one flock, under the one Chief Shepherd; not in one “fold,” which has been polemically interpreted as the exclusive enclosure of an outward church.

The reading *grex* is found in the old Latin or “Italic” version; but *ovile* prevailed in the Vulg., and was universally accepted in the Western Church, also by Erasmus and by Beza before his edition of 1582. (Westcott.)

18 **Power.**—Margin, “Or, *right.*” The Gr. is the same as at chap. i. 12, where see Note.

24 **How long dost thou hold us in suspense?**—Auth., “dost thou make us to doubt?” Gr.,  $\tau\eta\tau\psi\chi\eta\nu\eta\mu\hat{\omega}\nu\alpha\iota\pi\epsilon\iota\sigma$ . It was not that they doubted His truthfulness, but they were uncertain as to His meaning. The phrase resembles that in Luke xii. 29, “neither be ye of doubtful mind,” where the literal meaning is, “be not suspended in the air.”

28 **No one shall snatch.**—It is well in this and some other passages not to limit the statement by the insertion of “man,” (as in Auth.). Possibly some adversaries, other than human, may be contemplated in the words. As to “snatch,” see Note on verse 12.

36 **Sanctified.**—Margin, “Or, *consecrated.*” See Note on chap. xvii. 17.

39 **He went forth.**—So Rhem. Wycl., “he went out.” Auth., with Tynd., “he escaped.” The Gr. implies that when, humanly speaking, they had Him in their power, He came out from among them quietly, without struggle, and without flight.

41 **Came unto him.**—So Wycl. and Rhem. Auth., “resorted.” The Gr.,  $\hat{\eta}\lambda\theta\sigma\nu$ , like its compound in verse 39, has a simpler meaning than is given to it in Auth.

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## CHAPTER XI.

1 **Village.**—The usual rendering of the Gr.  $\kappa\omega\mu\eta$ . Auth., “town.” Vulg., *castellum*.

8 **But now.**—Auth., “of late.” The Gr. is  $\nu\hat{\nu}\nu$ , which in conjunction with the verb in the imperfect tense is “just now.”

11 **Is fallen asleep,** expresses the præter-perfect tense of the verb. All English versions, “sleepeth,” following Vulg., *dormit*.

12 **He will recover.**—Auth., “he shall do well,” following Tynd., “he shall do well enough.” The Gr. is literally “he will be saved,” whence Vulg., *salvus erit*. Wycl. and Rhem., “he shall be safe.”

25 **Though he die.**—All English versions, “though he were dead,” overlooking, as in many cases of more importance, the force of the aorist of *θρήσκω*.

27 **I have believed.**—So Wycl. and Rhem., with Vulg., *credidī*. Auth., following Tynd., “I believe.” The Gr. is in the praeter-perfect tense.

28 **Is here.**—All English versions, “is come,” or “cometh.” The Gr. is *παρεστί*, “is present.” Vulg., *adest*.

31 **Quickly.**—So Auth., at verse 29; here, “hastily.”

**Supposing.**—By change in Gr. text for “saying” (Auth.).

33 **Groaned in the spirit.**—So English versions, except Wycl., “made noise in spirit,” following Vulg., *infremuit spiritu*. The Gr. implies indignation in the other places where it occurs (Matt. ix. 30; Mark i. 43; xiv. 5), and probably here, though the cause is not stated.

**Was troubled.**—Wycl. and Rhem., “troubled himself,” following Vulg., *turbavit seipsum*. The verb is here in the active voice; in chap. xiii. 21 it is the passive, “was troubled,” and so Auth. in both places. He wept for the death of His friend; He was troubled, He groaned in spirit, for the unbelief of those who stood around.

35 **Jesus wept.**—The Gr. is not that which in the preceding verses has the marginal explanation, “Gr. *wailing*,” but is literally “shed tears,” *ἐδάκρυσεν*.

37 **Of him that was blind.**—Referring to the miracle narrated in chap. ix. Auth., with Tynd., “the blind.” Wycl., “of the born blind,” following Vulg., *cæci nati*.

40 **If thou believedst.**—Auth. (alone), “if thou wouldest believe,” implying a want of the will to believe, which is not indicated by the Gr.

44 **Grave-bands** (Margin).—Probably like the swaddling-clothes used for infants. (Wordsworth.)

50 **Take account.**—For Auth. “consider,” by change in Gr. text, *λογίζεσθε* for *διαλογίζεσθε*.

## CHAPTER XII.

6 **Took away.**—The Gr. *βαστάζειν* has this sense (chap. xx. 15). All English versions, “bare,” which is the usual rendering. The previous statement that “he was a thief” seems to require a word suggestive of purloining.

7 **Suffer her to keep it.**—By change in Gr. text for Auth., “let her alone: against the day of my burying hath she kept this.” This reading is supported by strong MSS. authority, by the Vulg., &c. There is a great difficulty, common to this reading and the Auth., in explaining how, being poured out at the supper, the ointment could have been kept against the day of the Lord’s burial. An ingenious, and not altogether fanciful, conjecture has been made, that part of the ointment having been consumed by Mary in preparing the body of her brother Lazarus for interment, she had reserved the rest of it for the preparation of Christ’s body, and now used it in conscious or unconscious anticipation of that event. This would account for her having “kept” it, and for Judas saying it might better have been sold, and given to the poor. (Field, *Otium Norv.*, p. 69.)

9 **The common people.**—Auth., with Tynd., “much people,” and Vulg., *multa turba*. The Gr. has the very unusual order of article, noun, and adjective, *ὁ χλος πολὺς*. See also marginal Note on verse 12, where the same is noticed as a various reading.

13 **The branches of the palm trees**—*i.e.*, of the palm-trees which grew in the city, or on the way to the hill outside. Palm-branches were used by the Jews as tokens of victory, as we see in 1 Macc. xiii. 51, and in the Apocalypse. The “palmy days” of Judaea have long since departed, and with them the symbolical tree, formerly so abundant, has departed also.

19 **Behold.**—Auth., “perceive ye.” The Gr. may be either imperative or affirmative. The rendering of *θεωρέω* (*theoreo*) is usually “to behold;” it denotes sight and reflection combined.

24 **A grain.**—So Rhem. Auth., with Wycl. and Tynd., “a corn,” which as applied to a single grain is now obsolete.

32 Margin, “Gr. *out of.*” (*ἐκ.*) This rendering, if adopted, would refer to the “lifting up,” the resurrection from the bowels of the earth; and it might be adopted but for the next verse, in which the Evangelist makes his comment on these words, and explains them of the lifting up of Christ on the cross. They are also by both ancient and modern expositors treated as having a further

fulfilment in the Ascension, by which, or in consequence of which, He draws us up in heart and mind to dwell with Him.

35 **Overtake.**—Auth., “come upon you.” The Gr. is properly “catch.” See Note on chap. i. 5.

43 **Glory.**—Auth., “praise.” See Note on chap. v. 44.

45 **Beholdeth.**—Auth., “seeth,” as in verse 19. In chap. xiv. 9, “He that hath seen me,” &c., the Gr. is different.

47 **And keep them not.**—By change in Gr. text for Auth., “and believe them not.”

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### CHAPTER XIII.

1 **Unto the end.**—Margin, “Or, *to the uttermost*,” which is a truth in itself, and a possible, but not very probable, interpretation of the Gr. in this place. In Matt. x. 22, xxiv. 13, it is “to the end.”

2 **During supper.**—By change of Gr. text for Auth., “supper being ended,”  $\gamma\iota\tau\omega\mu\epsilon\nu\sigma\nu$  for  $\gamma\iota\tau\omega\mu\epsilon\nu\sigma\nu$ , the present for the past.

3 **He came forth from God.**—Auth., “was come from God.” The Gr. is  $\epsilon\xi\hat{\eta}\lambda\theta\epsilon$ , not  $\alpha\pi\hat{\eta}\lambda\theta\epsilon$ .

**Goeth.**—Auth., “went.” The Gr. is in the present tense.

10 **He that is bathed.**—All Engl. versions, “washed.” Two different words are used in this verse, one meaning to “bathe,” the other to “wash”— $\lambda\omega\sigma\sigma\theta\alpha\iota$ ,  $\nu\iota\pi\tau\epsilon\sigma\theta\alpha\iota$ ; and by this symbolical saying our Lord appears to teach us that he who has “believed and been baptized,” needs not save to wash off by repentance the stains of his actual sins, contracted as he goes through life. Bathing is of the whole body; baptism is applied to the whole man; washing is of a part, *e.g.*, of the feet; daily repentance is for the partial defilement incurred in our daily walk.

17 **Blessed.**—So Wyel. and Rhem. Vulg., *beati*. Auth. with Tynd., “happy.” The Gr.,  $\mu\alpha\kappa\alpha\rho\iota\omega\iota$ , denotes something more than “happiness” in its usual sense—the happiness that God gives.

19 **From henceforth.**—So Rhem. and Vulg., *amodo*. Gr.,  $\alpha\pi'$   $\alpha\rho\tau\iota$ . Auth., following Tynd., “now.” Hitherto He has spoken but little and obscurely of that which is coming upon Him. From this time He foretells it more plainly, so that at last they say, “Now speakest thou no proverbs” (chap. xvi. 29). So with His Divine foreknowledge He prepares them for their great trial, while in His human nature He yearns towards them, as the friends from whom He looked for sympathy.

23 **There was at the table reclining.**—The Gr., *ἀνακείμενος*, is the same that in other places is sufficiently represented by “sitting at meat.” Here, on account of the words which follow, it is rendered according to its strict meaning, which denotes the position usually adopted at meals. Auth., with Tynd., “Now there was leaning on Jesus’ bosom.” Vulg., *recumbens in sinu Jesu*. The recumbent position had been the practice of the Jews for some time, in imitation of the Roman, or perhaps of the Persian custom.

24 **And saith unto him, tell us who it is.**—So (nearly) Vulg., Wycl., and Rhem. Auth., following a variation in the Gr. text, “beckoneth to him, that he should ask who it should be,” a change apparently made to suit the context. According to the reading now restored in the text, St. Peter supposes our Lord to have already told St. John privately who it should be.

25 **He leaning back.**—Auth., “He then lying on Jesus’ breast.” The Gr. is *ἀναπεσών*, properly, “He fell back, and saith.”

**As he was.**—Added in Gr. text. Literally, “thus,” an expletive, denoting an involuntary movement, from which a person might restrain himself if he thought upon it. (See chap. iv. 6.)

26 **For whom I shall dip the sop, and give it him.**—By change in Gr. text for Auth., “to whom I shall give a sop when I have dipped it.” “The sop,” according to the Eastern custom of honouring a guest by presenting him with a morsel of the food. (Westcott.) Comp. Ruth ii. 14, “Come thou hither, eat thy bread, and dip thy morsel in the vinegar.”

**Taketh**—is added, and “Iscariot” is connected with Simon instead of Judas (as in Auth.), by changes in Gr. text.

30 **Went out straightway.**—The order as it is changed in the Gr. text is here observed—denoting an abrupt departure. In verse 32, “straightway” (in the Gr. as in Auth.) precedes the verb.

32 “If God be glorified in him.”—(Auth.) Omitted by change in Gr. text.

34 **Even as I . . .**—*i.e.*, “This is the purport of my new commandment when fully stated, that ye love one another, even as I have loved you,” the stress being on “even as” (*καθώς*, not *ώς*), *i.e.*, with a perfect love. (Comp. Eph. iv. 32.)

37 **I will lay down my life for thee.**—So Wycl. and Rhem., following Vulg., *animam meam pro te ponam*. Auth., with Tynd., “for thy sake.” The Gr., *ὑπὲρ*, is “in thy behalf,” or “in thy stead,” not “for thy sake.” Comp. chap. x. 15, “I lay down my life for the sheep” (Auth.).

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## CHAPTER XIV.

1 **Ye believe.**—So Auth., with Vulg., Wycl., Genev., and Rhem. Tynd., as in Margin, “believe” (imperative). The Gr. may be either. The varied order of the words in the two clauses of the Gr., the verb being the first word in the first clause and the last in the second, may seem in favour of the variation in mood as given in the text.

2 **Many mansions.**—So all Engl. versions (except Genev.), following Vulg., *mansiones*, *i.e.*, tarrying-places, or “stations,” on the way, not permanent abodes. The Gr., *μονή*, is used only once again in the New Testament, in verse 23 of this chap., and there is rendered “abode.” Neither meaning is well expressed by the word “mansion,” which is used now in quite another sense, and the Margin, “abiding-places,” derived from Genev., “dwelling-places,” and Beza, “habitations,” would have superior claim to stand in the text, if it were a simpler and shorter word.

3 **I come again.**—Auth., with Tynd., “I will come again.” By the present tense of the verb is indicated not a remote but an immediate return.

4 **Ye know the way.**—By change in Gr. text for Auth., “ye know, and the way ye know.”

10 **Doeth his works.**—By change in Gr. text for “he doeth the works.” The sense is, “What I say to you, I speak not on my

own authority: it is the Father dwelling within me, who is thus doing his works, accomplishing his will."

14 **If ye shall ask me anything.**—“Me” is added in Gr. text. It is also in Vulg. and Rhem. (not in Wycl.), and it is omitted in Auth. The alteration is important, showing that prayer is to be made to our Lord Himself, as well as to the Father in His name. On the other hand, the emphatic “I” (ἐγώ), “it is I that will do it,” has now been omitted from the Gr. text.

16 **I will pray the Father.**—Margin, “Gr. *make request of.*” The same word occurs in Luke v. 3, where comp. Note. It is used of prayer to God by our Lord only, in speaking of His own requests to the Father in this Gospel, and once in 1 John v. 16, of intercessory prayer to God, offered by one man for another. But in general it denotes a request made by man to his brother man.

**Another comforter.**—Margin, “Or, *advocate.*” The Gr., παράκλητος, “paraclete,” has two distinct, yet allied meanings: 1. (in a passive sense) one who is called to the aid of another, as an advocate (*advocatus*), to plead for him before a judge; 2. (active) one who encourages, counsels, and so “*comforts*” another. The two meanings are closely connected. The “advocate” who is called in is naturally regarded as the bearer of comfort and strength. We have no single word that adequately represents the combination, except it be the word “counsel,” as used in the legal profession. We are therefore obliged to render the Gr. by different words according to the requirements of the context, unless we were to follow the example of the Vulg., and introduce the Gr., “paraclete,” which at present would not be acceptable, nor, indeed, distinctly intelligible. That word occurs in the N. T. only in this and the two following chapters of St. John’s Gospel, and in his first Epistle, ii. 1, where Christ Himself is spoken of as “our advocate with the Father.” In the Engl. versions it is rendered, “comforter,” which according to its Latin derivation signifies one who imparts strength or courage, though now its meaning has become narrowed to one particular kind of support, the sympathy which binds up the broken heart, or soothes the wounded spirit.

18 **Desolate.**—Auth., with Tynd., “comfortless,” thus suggesting a connection with “comforter” in verse 16. The Gr., however, is ὄρφανος, “orphans,” and is so given in Vulg., *non relinquamus vos orphanos*; but this word, being now limited in meaning to those who are bereaved of parents, is not an equivalent of its Gr. original, nor have we any that comes more near to it than “desolate.”

22 **Judas (not Iscariot) saith.**—This transposition places the words in brackets close to those which they immediately follow in the Gr. Auth., “Judas saith (not Iscariot).”

25 **Abiding.**—Auth., with Tynd., “present.” Gr.,  $\mu\acute{e}v\omega\nu$ .

26 **The Holy Spirit.**—Auth., “the Holy Ghost.” The Comforter is elsewhere in this discourse spoken of as the “Spirit of Truth,” chaps. xv. 26, and xvi. 13, and in those places “Ghost” could not be substituted for “Spirit”; in order, therefore, to make quite clear the identity of “the Comforter” in all these places, it was necessary to have “the Holy Spirit” here. (Comp. Luke iv. 1.)

It is to be observed that the Gr.  $\Pi\nu\epsilon\hat{\nu}\mu\alpha$ , “spirit,” though of the neuter gender, is referred to here and in other passages by a masculine pronoun, “he,”  $\epsilon\kappa\acute{e}\nu\sigma$ , a clear testimony to the personality of the Holy Ghost.

27 **Fearful.**—Auth., “afraid,” which is commonly used for another word, and is expressive of a momentary feeling, rather than of an habitual state of mind. The Gr. is, literally, “let it not be cowardly.” (Comp. 2 Tim. i. 7.)

30 **The prince of the world.**—“The” for “this” (Auth.), by change in Gr. text.

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## CHAPTER XV.

2 **He cleanseth it.**—All Engl. versions, “purgeth,” from the Vulg., *purgabit*. “Cleanse” is a better equivalent for  $\kappa\acute{a}\theta\alpha\iota\rho\epsilon\iota$  than “purge,” being more used in reference to spiritual purification; also in the next verse, “clean” represents the corresponding adjective of the Gr.

4 **So neither.**—So Wycl. and Rhem. Auth., with Tynd., “no more,” which is not a grammatical parallel to “as,” nor an exact rendering of the Gr.

5 **Apart from me**—i.e., separate from me. Gr.,  $\chi\omega\rho\iota\sigma$ . All Engl. versions, “without me,” which would rather mean, “unassisted by me.”

6 **They gather them.**—Auth., with Tynd., inserts *men*: “men gather them:” who they are that gather, is left mysteriously indefinite.

11 **That my joy may be in you, and that your joy may be fulfilled.**—“May be,” by change of Gr. text followed by Vulg., Wycl., and Rhem., for “might remain” (Auth. and Tynd.); “may be fulfilled,” as Wycl. and Rhem., for Auth., with Tynd., “might be full.” The joy of Christ is “to be” in them for ever, and their joy is to increase till it attains its final consummation. (Comp. chap. xvi. 24.)

15 **No longer do I call you servants.**—Implying that they had been so called in time past, under the Mosaic dispensation. The Gr. is *οὐκέτι*. Auth., with Tynd., “Henceforth I call you not servants.”

16 **Appointed you.**—Auth., following Tynd., “ordained,” which having acquired a limited meaning, and being applied especially to the ministers of the Gospel, does not now represent the Gr., which applies to any office or post. Vulg., *posui*.

17 **These things I command you that ye may love one another.**—The addition of “may,” which is required by the Gr., indicates that what He has now been saying does not constitute a commandment of love, but has been said with this *purpose*, that they may be led by it to love one another.

22 **No excuse for their sin.**—So Wycl. and Rhem., after Vulg. Auth., with Tynd., “cloke.” The Gr. is *πρόφασιν*, literally, “pretence.”

26 **Which proceedeth from the Father.**—Margin, “Or, goeth forth from.” The marginal rendering might have been preferred, were it not that “proceedeth” has become familiar to us from its use in this text, and in the Nicene Creed and the history of the Church, in connection with the “Holy Spirit.” Vulg., *procedit*.

## CHAPTER XVI.

1 **That ye should not be made to stumble.**—This phrase, so frequent in the first three Gospels, is used by St. John only here and in his first Epistle, ii. 10. Auth., “that ye should not be offended.” The meaning is that by these sayings He has been preparing them to withstand the opposition of Jews and Gentiles who will endeavour to make them stumble—to overthrow them.

2 **Shall think that he offereth service unto God.**—*i.e.*, that he makes before God a religious service. All Engl. versions “that he doeth God service,” *i.e.*, that he acts as a servant of God in fulfilling His will. But the “service” which the Gr. denotes, *λατρεία*, is not that of obedience, but of worship.

4 **That when their hour is come.**—Auth., “that when the time shall come.” “Their,” for “the,” by change in Gr. text.

**Ye may remember them, how that I told you.**—“Them,” by the construction of the Gr., is connected with “remember,” not with “told you,” as in Auth.

7 **Go away . . . go.**—Auth., “go away . . . depart.” The former of the two verbs in Gr. denotes “go away *from you*;” the latter, “*go my way*.” In the one there is the thought of those who are left behind, in the other of the journey that is to be accomplished.

8 **Convict.**—Auth., “reprove,” as Wycl. and Genev. Vulg., *arguet*, whence Rhem., “argue.” Compare chap. viii. 46, and Note: “He shall bring to men’s hearts the truth concerning,” &c., convicting the conscience of what is evil, convincing it of what is good. There is no English word, used like the Gr. *ἐλέγχειν*, in both the senses “convict” and “convince,” though the substantive “conviction” admits of both.

13 **Into all the truth.**—(With the article.) Not as Auth., “into all truth,” meaning “all manner of truth” distributively, but collectively “the whole truth,” of which at present only some detached portions have been revealed.

**Declare.**—So Wycl.; all other versions, “shew.” Compare chap. iv. 25, and Note there. This and the two following verses tell us, with solemn reiteration, that the office of the Holy Spirit is to make a declaration, or announcement, on the part of God to man.

14 **Take.**—So Wycl.; all other versions, “receive.” The Gr. is the same in this and the following verses.

16 **Ye behold me . . . ye shall see me.**—All Engl. versions have “see” in both places. “A little while and ye no longer behold me with wondering contemplation ( $\theta\epsilon\omega\rho\epsilon\iota\tau\epsilon$ ) ; and again a little while, and ye shall see me unexpectedly appearing to you.” The Gr.  $\epsilon\pi\tau\omega\mu\alpha\iota$ , “to see,” as used in the New Testament, is to see an appearance, as of the risen Saviour, or a vision, as of angels. (See Note on Acts i. 3.)

23 **In that day ye shall ask me nothing.**—So Wycl., Rhem., and Auth., following Vulg., *rogabitis*. This gives to the Gr.  $\epsilon\rho\omega\tau\hat{\alpha}\nu$  the sense of “making request,” which it has in verse 26 and elsewhere. The Margin gives the alternative rendering, which is that of Tynd., “ye shall ask me no question ;” as Beza, *interrogabitis*, in which sense the word is used in verse 19. Either interpretation may here be accepted; the former preparatory to the saying which follows, “Whatsoever ye shall ask ( $\alpha\iota\theta\eta\sigma\tau\epsilon$ ) the Father,” &c.; the latter with reference to their recent inquiry, “Ye shall not ask me any more questions, for the Spirit of truth will inform you.”

**He will give it you in my name.**—By change in Gr. text, for Auth., “Whatsoever ye shall ask in my name,” &c.

25 **Tell.**—Auth., “shew.” The Gr.  $\alpha\pi\alpha\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ , not  $\alpha\nu\alpha\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$  as in chap. xvi. 13, denotes the bearing of a message.

27, 28 **I came forth from the Father.—I came out from the Father.**—By change in Gr. text, the preposition in the former case is  $\pi\alpha\rho\acute{\alpha}$ , in the latter  $\epsilon\kappa$ , making this distinction in the sense: He came forth from the side ( $\pi\alpha\rho\acute{\alpha}$ ), from “the right hand of God.” (So again at chap. xvii. 8.) He came out ( $\epsilon\kappa$ ) from the Father, from His Divine essence. (Westcott.) Compare chap. viii. 42. In verse 30 the preposition is  $\alpha\pi\acute{\alpha}$ , which is simply “from.”

30 **Now know we.**—Auth., following Crann., “are we sure.” All other versions “we know.” Gr.,  $\alpha\iota\delta\alpha\mu\epsilon\nu$ .

33 **Ye have tribulation.**—By change of Gr. text, for “ye shall have” (Auth.).

## CHAPTER XVII.

1 **That the Son may glorify thee.**—All Engl. versions, following Vulg., have “thy Son;” Cranm. and Auth., “thy Son also.” “Thy” is omitted by change in Gr. text. Thus “the Son” is spoken of in Ps. ii.12, “Kiss the Son, lest he be angry,” &c. The Lord, in the opening of the prayer, speaks of Himself in the third person, as if to show those who heard Him that He was not seeking “His own glory” (compare chap. viii. 50), but the glory of “the Father.”

2 **That whatsoever thou hast given him, to them, &c.**—“Whatsoever” (Gr. *πᾶν ὅ*) is said of the whole body of the believers, “to them”—i.e., the individuals of whom the body consists. So Rhem., following Vulg., *ut omne quod dedisti ei, det eis vitam aeternam*. Auth., with Tynd., “that he should give eternal life to as many as thou hast given him;” a paraphrase which does indeed avoid the rugged phrase of the original, while it seems at first sight to convey the full meaning of it: but even the rugged phrase is dear to one who thinks by whom, and on what occasion, it was used; and it becomes still more precious when he perceives what the full meaning really is—the Father has “given,” has made over, to the Son the whole body of the believers; and to each of them, one by one, the Son gives eternal life. As He says of Himself, in the parable of the good shepherd, “He calleth his own sheep by name.” (Chap. x. 3.)

3 **Jesus Christ.**—At the end of the sentence, according to the Gr. order. So all Engl. versions, except Cranm. and Auth., “and Jesus Christ, whom thou hast sent.” The effect of the transposition of the holy name to the end is to throw the emphasis more strongly on the fact of the sending than on the person sent.

It is especially to be observed in this chapter that the Gr. aorist is used in what is called a “proleptic” manner, speaking of future events as if they were already past. The *præter-perfect* also is used in this way, but pointing to a past event which is recent, or still continuing; and it is very difficult to decide when the aorist may be translated as a perfect, with “have,” and when it should be strictly rendered. It will probably continue to be the case, as it has been, that a number of persons studying the discourses of our Lord with regard to this point will not be unanimous in their views of it, and even the same person will vary in his conclusions at different times. Our Lord appears to speak, when the great agony of His human nature is approaching,

as if already His work on earth in the bounds of time and space were ended, and He were looking back upon the remote past from His eternal throne. So in this verse we have “whom thou didst send,” not as Auth., “whom thou hast sent;” and in the next verse, “I glorified thee on the earth,” for Auth., “I have glorified thee.”

10 **All things.**—So Wycl. and Rhem.; Vulg., *mea omnia tua sunt*, a universal statement. Auth., with Tynd., “all mine are thine,” as if persons only were intended.

11 **Keep them in thy name which thou hast given me.**—The change of Gr. text in this and the next verse ( $\phi$  for  $o\bar{v}s$ ), by which the relative is connected with “name,” not with “them,” is supported by a great preponderance of the best authorities, and has been adopted by all recent editors of the Gr. text. “Thy name,” the incommunicable name, which is to us as the symbol of incommunicable wisdom and goodness; that name, with all the attributes belonging to it, the Father has given to the Son.

12 **I guarded them.**—All Engl. versions, “I have kept them.” The Gr. signifies guarding against danger, and is not the same that is rendered “I kept,” just before, meaning “I watched,” or kept in view, and which is elsewhere used of “observing” or “keeping” the commandments.

**Not one of them perished but the son of perdition.**—In the Gr. a solemn iteration is produced by the verb and its correlative noun,  $\alpha\pi\omega\lambda\epsilon\tau o$ ,  $\alpha\pi\omega\lambda\epsilon\tau as$ .

15 **That thou shouldest keep them from the evil one.**—Auth., “from the evil.” All previous English versions, “from evil.” Vulg., *ut serves eos a malo*. The masculine rendering is strongly supported by comparison with 1 John v. 18, “He that was begotten of God keepeth him, and the evil one ( $\delta\pi\omega\eta\rho\delta$ , masculine) toucheth him not;” where the Gr. for “keepeth” is the same as here,  $\tau\eta\rho\epsilon\iota$ . The Apostle while writing one passage seems to have had in mind the other. Compare Note on Matt. vi. 13. The Gr. is literally “shouldest keep them out of the evil one,” “out of his hands,” out of his sphere ( $\epsilon\kappa$ ).

17 **Sanctify them.**—Margin, “Or, consecrate.” Wycl., “hallow.” The word is used in the Lord’s prayer (Matt. and Luke); and in Matt. xxiii. 17, 19, of the gold and the gift being made holy by the temple and altar which are holy. St. John uses it in this chapter and chap. x. 30 only—it does not appear elsewhere in the

Gospels. Its proper meaning, whether applied to persons or things, is “to consecrate to the service of the Lord.”

19 **Sanctified in truth.**—Not as Auth., “through the truth,” but “truly,” “really.” Compare chap. iv. 23, “in spirit and in truth.”

20 **Believe.**—For Auth., “shall believe,” by change in Gr. text.

23 **Even as.**—All Engl. versions, “as.” The Gr. is *καθώς*, not *ὡς*.

24 **That which.**—For Auth., “they whom,” by change in Gr. text. Compare verse 2.

26 **Made known.**—So Wycl., following Vulg., *notum feci*. Gr. *ἐγνώσθη*. Auth., with Tynd., “declared.” He speaks not now of declaring a message, but of imparting the knowledge which He has in Himself.

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## CHAPTER XVIII.

1 **The brook.**—The Gr. properly signifies a winter torrent; and so Vulg., *torrentem*, and Rhem. Wycl., “the stronde” (strand). Margin, “Or, of the cedars.” This alternative rendering is due to the form of the word in the Gr. (*κέδρων*, *Kedrōn*), which properly has this meaning, but in this place is generally believed to be a Gr. corruption of the Hebrew name *kidron*. Nevertheless, as there were cedars on the Mount of Olives, there probably were some in the ravine below, from which the brook and the ravine might have this name, replacing, by a slight change, the ancient Hebrew name.

3 **The band of soldiers.**—Margin, “Or, *cohort*,” which was the name of a division of the Roman legion. The force consisted in part of Roman soldiers—not, however, a whole cohort, which would have been five or six hundred men, for the word was loosely used sometimes to designate a smaller number—and in part of officers sent by the chief priests and Pharisees, the “Sanhedrin.” (See chap. vii. 32.)

9 **I lost not one.**—More emphatic than Auth., “have I lost none.” Compare chap. xvii. 12, “not one of them perished.”

12 The Margin gives the military name of the commander, who is styled “chief captain” in the text.

**Seized.**—Auth., with Tynd., “took.” Gr. *συνέλαβεν*, a word not often used in the New Testament for taking a prisoner into custody, and implying personal violence more strongly than does the simple rendering “took.”

15 **The court of the high priest.**—Auth., “palace.” (See Note on Matt. xxvi. 3.)

17 **Art thou?**—Auth., “Art not thou?” Here and at verse 25 the Gr. might be more exactly given by the colloquial phrase, “Thou art not, art thou?” Compare Note on Matt. xxvi. 22.

18 **Coals.**—So all English versions. The word in the Gr. means properly “charcoal:” “coals” would probably be still understood in that sense in the time of James I.

20 **All.**—By change in Gr. text for “always” (Auth.).

**Come together.**—So Wycl. Auth., following Tynd. and Rhem., “resort,” which is used for another Gr. word in verse 2.

21 **Behold, these know.**—All English versions, “behold, they know.” The Gr. is *οἴτοι*. “See, these here in the court, these know and can bear witness.”

22 **With his hand.**—Margin, “Or, *with a rod*.” The Gr. has both meanings, and either will suit in this place, as the officers carried staves.

24 **Annas therefore sent him bound.**—By change in Gr. text for Auth., “Now Annas had sent him bound.” The aorist has its usual force, “sent,” not “had sent.” Annas was perplexed, and “therefore” sent his prisoner to Caiaphas, having first ordered Him to be bound again with the fetters from which He had been liberated while standing in court.

26 **A kinsman of him.**—Thus Wycl., “cousin of him,” altered by Tynd. to “his cousin whose ear,” &c., whence Auth., “his kinsman whose ear,” &c.

28 **The palace.**—Margin, “Gr. *Praetorium*.” Auth., “judgment hall.” In Matt. xxvii. 27 it is called “common hall” (Auth.); but in Mark xv. 16, *Praetorium*, properly a Latin word, is retained in Auth.

30 **An evil doer.**—So Tynd. Auth., following Rhem., “a male factor.” This is in Luke xxiii. 32 the rendering of *κακοῦργος*, which in the New Testament is only used of persons charged with

a crime. The Gr. in this place, *κακοποιός*, is applied to “evil-doers” generally, as in 1 Peter ii., iii., iv.

31 **Take him yourselves.**—Auth., “Take ye him,” which does not sufficiently express the emphatic “ye,” the *ὑμεῖς* of the Gr.

38 **No crime.**—Auth., “no fault.” The Gr. *αἰτίαν* is properly “cause or ground for a charge.” Wycl. and Tynd., “no cause,” following Vulg., *causam*.

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## CHAPTER XIX.

2 **Arrayed him.**—The Gr. is so rendered in Auth. (Matt. vi. 29, and Luke xxiii. 11), here “put on him;” following Wycl., “did about him;” Tynd., “did on him;” Vulg., *circumdederunt eum*.

**Garment.**—So Tynd. and Rhem. Auth., “robe,” as in Luke; but there the Gr. is *ἐσθῆτα*, here *ἱματιον*, probably in this case one of the soldiers’ cloaks; for which the Gr. *chlamys* is used in Matt. xxvii. 28.

3 **With their hands.**—See Note on chap. xviii. 22.

**They came unto him.**—Added in the Gr. text. The imperfect tense, *ηρχοντο*, probably indicates that they came to Him one after another, to make their mocking obeisance. This addition, preserving a graphic detail of the mockery, is found in nearly all the best MSS, and in most of the ancient versions, as in the Vulg., whence it appears in Wycl. and Rhem., but not in Tynd.

4, 5, **Went out . . .**—**Came out**—i.e., out of doors. Gr. *ἔξω*. Auth., “forth,” in both verses.

6 **Take him yourselves.**—See Note on chap. xviii. 31.

10 **Power to release thee . . .**—See Auth. The transposition is according to the order in the best MSS., and represents the natural sequence of thought, appealing first to the hopes of the prisoner, and then to his fears.

11 **Hath greater sin.**—Auth., “the greater sin.” The article is not in the Gr., and the phrase resembles that in chap. xv. 22;

ix. 41; 1 John i. 8, and is peculiar to St. John, representing the state, sinfulness, not the actual commission of a sin.

12 **Upon this.**—All English versions give to the Gr. *ἐκ τούτου* a temporal sense, “from thenceforth,” following Vulg., *exinde*. It was in consequence of this answer that Pilate sought to release Him. So at chap. vi. 66, where see Note.

**If thou release this man.**—The Gr. is the same as before. Auth. alone varies in the rendering, “If thou let this man go.”

17 **Bearing the cross for himself.**—By change of Gr. text for Auth., “bearing his cross.” So Vulg., *bajulans sibi crucem*, and Wycl., “he bare to himself a cross.”

20 **For the place . . . .**—The rendering in the Margin, however improbable, is made possible by the transposition of the words in the Gr. text. It would have the effect of bringing the place of crucifixion within the city, and thus would be at variance with Heb. xiii. 12, “Jesus . . . . suffered without the gate.”

**In Hebrew, and in Latin, and in Greek.**—All English versions, following Vulg., “in Hebrew, and Greek, and Latin.” This order of the three languages, which now stands in the Gr. text, is supported by strong authority, and is probable in itself, the vernacular coming first, then the official language, the Latin, and last, that in which the people and rulers conversed together, the Greek.

25 **The wife of Clopas.**—Clopas is generally taken to be the Alphæus of Matt. x. 3. (*Kuinöel*, in Wordsworth’s Note on this verse.) There is no authority in the MSS. for the reading “Cleophas” (Auth.), which our translators derived from the Vulg.

28 **Are now finished.**—Auth., “accomplished;” Wycl., “ended;” Tynd., “performed;” Rhein., “consummate.” The Gr. is the same as in verse 30, where Tynd. has “finished;” Wycl., “ended;” Rhein., “consummate.”

29 **Brought it to his mouth.**—*προσφέρω* is usually rendered “bring to” in the Gospels, not as here in Auth., “put to.”

30 **Gave up his spirit.**—All English versions, “gave up the ghost.” Compare Matt. xxvii. 50. The verb, however, in this place, *παρέδωκε*, points more distinctly to a voluntary surrender of life than does the *ἀφῆκε* of St. Matthew, “he yielded up.”

31 **Asked of Pilate.**—Auth., with Tynd., “besought,” and so again in verse 38. These applications to the Roman governor

are not represented as having been made beseechingly, but as requests, the Gr. verb being in each case *ἐρωτάω*.

40 **Bound it.**—So Wycl. and Rhem. after Vulg., *ligaverunt*. Auth., following Tynd., “wound it.” Gr. *ἔδησαν*. In the case of Lazarus, Auth. renders the same word “bound,” and so in all other places of the New Testament.

**Linen cloths.**—Not “clothes” (Auth.). These were swathes or bandages: see Note on chap. xi. 44. Over these probably was drawn the linen cloth, *στίνδων*, mentioned in Matt. xxvii. 59.

**Custom.**—So Wycl. Auth., with Tynd. and Rhem., “manner.”

42 There is scarcely any alteration in this verse, except in the order of the several clauses, which is that of the Gr., leaving the mind to dwell on the main fact of the sentence, and producing in the rhythm a cadence suited to the sacred calm in which the Evangelist brings the long sad agony to its close.

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## CHAPTER XX.

3 **They went toward the tomb.**—All English versions, “they came to the sepulchre.” The Gr. is here in the imperfect tense, *ἔρχοντο*; but in the former part of the verse in the aorist, “went forth.”

5 **Stooping and looking in.**—The latter words are rightly added in Auth.; and there was no need to print them in italics (as in modern editions of the Auth.), since they are contained in the single Gr. word, *παρακύψας*, which means “stooping to look.” Compare Luke xxiv. 12; 1 Pet. 1. 12.

6 **He beholdeth.**—Gr., *θεωρεῖ*. Auth., “seeth.” His action is set before us in time present, as he stands within, and surveys and ponders over the things that meet his view.

7 **That was upon his head.**—So Wycl. and Rhem. Auth., with Tynd., “about.” Gr., *ἐπί*.

16 **In Hebrew.**—This is added by change in Gr. text, being intended, together with the interpretation which follows, for the Gentile readers of the Gospel.

19 **When, therefore, it was evening on that day . . . —** The order of the Gr. is here observed, as it is by Wycl. and Rhem., following Vulg. Auth., with Tynd., “Then the same day at evening,” which conveys the same meaning, without the solemn emphatic definiteness of the original. (Compare Mark xiv. 30.)

23 **Forgive.**—So Wycl. and Rhem. Auth., with Tynd., “remit,” following Vulg., *quorum remiseritis peccata remittuntur eis*. The word “remit” is not elsewhere found in the Bible, and there appears no reason why its good old English synonym should not stand here, as it does for the same Gr. elsewhere. (Comp. 1 John i. 9, ii. 12.) These are the only passages in which St. John speaks of “forgiving,” or “forgiveness of sins.” In this place probably “remit” was used in the Engl. versions as the Latin correlative of “retain.”

25 **Put my hand.**—So Wycl. and Rhem. Vulg., *mittam*. Auth., “thrust.” The Gr. is  $\betaάλω$  in both places.

29 “Thomas” (Auth.)—omitted by almost all the ancient authorities.

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## CHAPTER XXI.

1 **Manifested himself.**—So Rhem., following Vulg., *manifestavit se*. All other Engl. versions, “shewed himself.” The Gr.,  $\phiανερώω$ , is almost always “manifest” in Auth. The appearance of Christ after His resurrection was as much a “manifesting of his glory,” as was the “beginning of his signs at Cana,” chap. ii. 11.

4 **When day was now breaking.**—Auth., “when the morning was now come.” The participle, by change in Gr. text, is in the present tense, not (as Auth.) in the past.

**The beach.**—Auth., “the shore.” (See Note on Matt. xiii. 2.)

5 **Aught to eat.**—Auth., “any meat.” The Gr., *προσφαγίον*, does not occur again in the New Testament, and its meaning is not precisely ascertained, but it is said to include whatever may be eaten with bread, *e.g.*, fish. (So *Kuinoel*, quoted by Words-worth.) The Scottish term “kitchen” represents this meaning of the Greek; and “meat” in Scotland still signifies “food” generally. (Eadie, *The English Bible*, ii. 372.)

7 **His coat.**—So all Engl. versions except Auth., “his fisher’s coat.” It was as the Gr., *ἐπενδύτης*, denotes, an overcoat, but does not appear to have been peculiar to fishermen.

8 **The net full of fishes.**—There is the same ellipsis of “full” in Mark xiv. 13, *κεράμιον ὕδατος*, “a pitcher of water.” So here, Wycl., “the net of fishes.” All other Engl. versions, “the net with fishes.”

9 **When they got out upon the land.**—All Engl. versions, “when they were come to land.” The Gr., *ἀπέβησαν*, “stepped off” (the boat), is the converse of *ἐμβαίνω*, to step into, “to enter it,” and of *ἀναβαίνω* (verse 11), to “step up” (on to the boat), to go on board.

11 **Was not rent.**—All Engl. versions, “was not broken.” The Gr. is not the same which is rendered in Luke v. 6, “their nets were breaking.”

12 **Break your fast.**—All Engl. versions, “Come and dine,” except Wycl., “Come ye, eat ye.” Vulg., *venite, prandete*. The Gr., *ἀριστήσατε*, denotes the first meal of the day; and as the time was daybreak, “dine,” according to our modern usage, would seem to be an inappropriate rendering.

**Inquire.**—All Engl. versions, “ask.” The Gr., *ξεράσαι*, is not simply “to ask,” but to find out by careful inquiry. (See Matt. ii. 8, x. 11.)

15 **Son of John.**—Observe the marginal Note.

15, 16, 17 **Lovest thou me . . .**—Two words for which we have not two English equivalents are used in these verses: *ἀγαπᾷ*, signifying spiritual, heavenly love; and *φιλᾷ*, earthly affection, or friendship. Twice, in questioning His Apostle, our Lord uses the former. St. Peter answers affirmatively, yet in so doing, as if he hardly ventured to claim that higher love, he substitutes the lower word; almost as if the question had been, “Lovest thou me with all thy soul?” and the answer were, “Yea, thou knowest that I love thee with all my heart.” The third time, as if in compassion for the Apostle’s distrust of himself, our Lord descends to the lower ground of earthly affection, and repeats His question with the lower word which expresses it; but in translating it we can only use the same word as before, “Lovest thou me?” Whereupon St. Peter, being grieved that the question is repeated a third time, and in this altered form, appeals more vehemently than before to his Master’s knowledge of him.

Our Lord also varies the form, though hardly the substance, of the

charge which He gives after each question and answer. 1st. "Feed my lambs," *βόσκε*; 2nd. "Tend my sheep," *ποίμανε*, "Be their shepherd"; 3rd. "Feed my sheep," *βόσκε*. All Engl. versions repeat in each place "Feed," following Vulg., *Pasce*.

23 **This saying therefore.**—Auth., "Then this saying went abroad." In such passages as this it needs especially to be borne in mind that "then," in Auth., at the beginning of sentences in St. John's Gospel, has not a temporal, but a causal meaning. We are not to suppose from the Gr. that the saying immediately spread among the disciples, but that it did so in consequence of what Jesus had said.

# THE ACTS OF THE APOSTLES.

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## CHAPTER I.

**2 He was received up.**—Auth., with Tynd., “was taken up,” following Vulg., *assumptus est*; whence Wycl. and Rhem., “was assumpted.” But in Luke ix. 51 Auth. has “received up,” with Tynd.; The Gr. is here ἀνελήφθη, there ἀναλήψεως. At verse 9 a different word is used, ἐπήρθη, which is properly rendered “was taken up.” The Ascension is called in the Greek Church, *Analepsia*, “the receiving up.” Again, in Luke xxiv. 51, it is said “he was carried up,” ἀνεφέρετο. But from this verse and chap. ix. 51 of the Gospel it would seem that the “receiving up” was the most familiar term in use among the first disciples for the Ascension, as “the passion,” τὸ παθὲν (verse 3), was for the sufferings of their Lord.

**3 He also shewed Himself.**—The Gr. is properly, as in Margin, “presented himself,” and is so rendered chap. ix. 41; and so here, Vulg., *præbuit se*: but that rendering would here be inappropriate. “After His passion,” though not an exact equivalent of “after he had suffered,” is the rendering of all English versions, following Vulg., *post passionem suam*. It is too sacred a word to be expunged from this, the only place where it occurs in the Bible; and doubtless it will ever hold its ground in the Prayer-Book, “By thy cross and passion!”

**Proofs.**—“Tokens,” the rendering of Tynd. and Cranm., was probably felt to be in itself too weak, and after being strengthened by the addition of “infallible” in Genev., gave place to “proofs” in Auth., which has “infallible proofs.” Wycl. and Rhem., “arguments,” following Vulg., *argumentis*. The Gr., τεκμήριον, does not appear elsewhere in the New Testament; as used by Aristotle, it means a convincing, certain evidence, as distinguished from *σημεῖον*, a probable but not certain sign; whence Beza, *certissimis signis*, followed, as above, by Genev. and Auth.

**Appearing unto them.**—So all English versions before Auth., following Vulg., *apparens eis*. Auth., “being seen of them,” which would imply that He was continually before their eyes. The Gr., *διπταυόμενος*, not again used in the New Testament, is a frequentative verb, with the sense, “appearing from time to time.” See Note on John xvi. 16, “Ye shall see me” (*βλέπετε*).

**By the space of**—i.e., appearing to them during that space or interval of time; so Genev. Auth., “seen of them forty days.” would signify “seen on forty days,” which, as Chrysostom observes, if it had been the meaning of the writer, would have been differently expressed.

**Speaking the things concerning.**—Not “speaking of the things,” as Auth., but speaking the very things, whether truths to be believed or commands to be obeyed. Wycl., Tynd., and Rhegm., following Vulg., “speaking of the kingdom of God.”

**4 Being assembled together with them.**—The marginal rendering, “eating with them,” is the interpretation adopted by Chrysostom, and followed by Vulg., *convescens illis*, and by Wycl. and Rhegm.; and it may be supported by reference to Luke xxiv. 42: but it is founded on a fanciful derivation of the word, as if from *ἄλει*, salt; and it is inconsistent with the usage of classical authors—e.g., Herodotus i. 62. Tynd. has “gathered them together,” and so Calvin, *congregans illos*; but this would be giving a transitive sense to the verb, and would require a different construction of the Gr.

**He charged them.**—All English versions, “he commanded,” which is the rendering of several other words.

**5 Baptized with the Holy Ghost.**—Margin, “Or, *in*.” We read in Matt. iii. 11 these words of the Baptist, “I indeed baptize you with water; but He shall baptize you with the Holy Ghost and with fire,” where the preposition *ἐν*, “in,” stands in both parts of the sentence; here, by our Lord, it is used in the latter clause only: “John baptized *with* water”—water, the means, the outward form or instrument; “but ye shall be baptized *in* the Holy Ghost—in Him, as the very element of the new life acquired through baptism.

**7 Hath set within his own authority.**—Margin, “Or, *hath appointed by His own authority*.” All English versions, “hath put in his own power;” Vulg., *posuit in suā potestate*. The Gr. *ἐξουσία*, here rendered “power,” is elsewhere “authority.” The meaning may be either “settled so as to be within his own

authority," or, taking *ἐν* to be instrumental, "settled by His own authority," as in Margin.

8 **My witnesses.**—By change of Gr. text, for "witnesses unto me." Auth.

9 **As they were looking.**—So Rhem.; Auth., with Wycl. and Tynd., "while they beheld." The Gr. is *βλεπόντων*. See Notes on verse 11.

10 **While they were looking stedfastly.**—The verb is resolved, as it is in the Gr. *ἐώς ἀτενίζοντες ἡσαν*, expressing the protracted gaze more strongly than Auth., "while they looked stedfastly." The Gr. is used by St. Luke several times both in his Gospel and in the Acts, and by St. Paul twice (2 Cor. iii. 7, 13), but not elsewhere in the New Testament.

**As he went.**—Auth., "as he went up." Gr., *πορευομένου*, the same as in verse 11.

11 **Looking into.**—So Rhem.; Auth., with Tynd., "gazing up into." The Gr. is the same as in verse 9.

**Was received up.**—Auth., "which is taken up." See Note on verse 2. The participle is of the past tense, the aorist.

**As ye beheld him.**—All English versions, "as ye have seen him." The Gr. is *ἴθεασασθε*.

**Going.**—Gr., *πορευόμενον*, literally, "going his way;" the same word is used of the ascended Saviour by St. Peter, I. iii. 22.

12 **Which is nigh unto Jerusalem . . .**—So Wycl. and Tynd. Auth., with Cramm. (omitting "nigh unto"), "which is from Jerusalem a sabbath day's journey." For his Gentile readers St. Luke says it was "nigh," for the Hellenistic Jews he is more particular, saying that it was "a sabbath day's journey off."

13 **The upper chamber.**—So Genev. and Rhem. Wycl., "solar," from the Latin *solarium*. Tynd., "parlour." Auth., "an upper room," but "upper chamber" in chap. ix. 37; xx. 8. The Vulg. here has *cenaculum*, the same word that it has in Mark xiv. 15 for the "upper room" in which the Last Supper was eaten, thus appearing to favour the tradition which identifies the "upper chamber" of this place with the "upper room" of the Gospel. The two words in Gr. are different, though alike in meaning.

**Where they were abiding; both Peter and John . . .** This construction of the sentence is preferable to that which is adopted in all English versions, and according to which they who "went into" the chamber would seem to be not the

same company as those who “abode” there: thus Auth., “they went up into an upper room, where abode both Peter,” &c. As it now stands, the clause, “both Peter and John,” &c., is in apposition with “they,” explaining in detail who are included in that word.

**14 With the women.**—Margin, “Or, *with certain women*.” The article, though not expressed in the Gr., may after the preposition be understood: in which case the women are intended who have been already mentioned in the Gospel (see especially Luke viii. 2, 3); or the omission of the article may be taken to denote an indefinite number, as in Margin.

**15 There was a multitude of persons gathered together, about a hundred and twenty.**—So Vulg., *erat turba hominum simul fere centum viginta*, followed by Wycl. The absence of the article in the Gr. before “multitude” determines in favour of this rendering in preference to Auth., “the number of names together were,” &c.

**Persons.**—So Rhem. The Gr. is properly “names,” as Auth., with Tynd. The same word is a synonym for “persons” in Rev. iii. 4; xi. 13. It may have obtained this idiomatic use as being inclusive of women, there being no word in Gr. so convenient for this purpose, though *πρόσωπον* is sometimes used in the sense of “person.” It has been thought probable, also, that a list was made of the “names” of these primitive disciples.

The Gr. particle *τε*, “and,” which connects this sentence with the preceding, is characteristic of the Book of the Acts, being found in it 121 times, and only five times in the Gospel of St. Luke (Alford).

**16 Brethren.**—So Wycl. Anth., following Tynd., “Men and brethren.” The Gr., literally rendered in Rhem. “men brethren,” is a respectful and customary mode of address, several times repeated in this book, where the Apostles are addressing their Jewish countrymen; and it would perhaps indicate that the men only, and not the women also, were in the contemplation of the speaker.

**It was needful that the Scripture should be fulfilled.**—Auth., “this Scripture must needs have been fulfilled,” with Tynd. Vulg., *oporet impleri scripturam*, followed by Wycl., “it behoveth that the Scripture be filled.” Our idiomatic phrase, “it must needs be”—i.e., “it cannot be otherwise” (as in Matt. xviii. 7)—is not apposite as a rendering of the Gr. *δεῖ*. Compare Mark xiii. 7; Acts xvii. 3.

17 **Received his portion in this ministry.**—Auth., with Wycl., “had obtained part of this ministry.” The Gr. is literally, “obtained by lot the lot of,” &c. The Gr. *κλῆπος, clerus*, “lot,” besides its primary meaning, came to designate the portion allotted, as the case has been with the English word, and thus it obtained the meaning of an inheritance or possession, in whatever way acquired. Nevertheless St. Peter, by his use of the word in speaking of the Apostolic office, may have suggested to his hearers the way in which the will of the Lord should be ascertained for filling up the vacant place: “they gave forth their lots,” &c. (verse 26).

18, 19 These two verses are to be regarded as a parenthesis introduced by St. Luke for the information of his Gentile or Jewish readers. The narrative which they contain would have been unnecessary for those whom St. Peter was now addressing, and who must have been well acquainted with the sin of Judas and his fearful end.

18 **Obtained.**—Auth., “purchased.” Tynd. and Cranm., “hath now possessed.” Vulg., *possedit*. Gr., *ἐκτήσατο*, literally, “acquired.” In view of the account given in Matt. xxvii. 5, the explanation of this passage must be that Judas, by casting his money into the sanctuary, caused the purchase of the field to be made after his death by the chief priests.

19 **In their language.**—Auth., “in their proper tongue.” “Proper” is omitted by change in Gr. text. For “language” the Gr. is *διαλέκτος*, “dialect,” used several times in this book only.

20 **His office.**—Auth., “bishoprick,” following Vulg., *episcopatum*, and all English versions, except Genev., “his charge.” The Gr. is *ἐπισκοπήν, episcopēn*; but “bishoprick” is an anticipation of the ecclesiastical sense which the word acquired in post-Apostolic times. As used on this occasion by St. Peter, or even thirty years later by St. Luke, it would mean no more than the office of overseeing the work of others. It is observable that the Genevan version alone dropped the rendering “bishoprick,” and that King James’s revisers in 1611 returned to it. The Gr. is used in the LXX. version of the Old Testament, as in Num. iv. 16 for the “oversight” of the Tabernacle. “Office” is the word of Auth. at Ps. cix. 8, which is quoted here by St. Peter from the LXX. There also the Gr. is *ἐπισκοπήν*.

22 **Must one become.**—Auth., following Tynd., “must one be ordained.” Wycl. and Rhem., “be made,” after Vulg. *fieri*, which is very near to the Gr. *γενέσθαι*. “Ordained” has now,

like “bishoprick,” a special ecclesiastical sense, which makes its use in this and other places of the Bible perplexing, if not misleading, to the English reader.

23 **They put forward two.**—Auth., with Tynd., “appointed.” The Gr. is “set,” as at chaps. v. 27, vi. 13 (Auth.). The choice made by the disciples was not an “appointment,” but a preliminary nomination.

24 **Shew of these two the one whom . . .**—Auth., with Tynd., “show whether of these two thou,” &c. The Gr. is more definite, inserting “one” (according to English idiom “the one”) before “whom.”

25 **To take the place in this ministry.**—“Place,” for “part” (Auth.), by change in Gr. text, *τόπον* for *κλῆρον*. All previous versions have “place,” or, as Rhem., “room,” following Vulg. By this reading an antithesis is presented between the “place” in the apostleship and the place of Judas, to which he is gone, “his own place.”

**Fell away.**—Auth., keeping the elegant paraphrase of Tynd., “by transgression fell.” This, however, lays too much stress on “fell,” which is not the prominent notion of the Gr., *παρέβη*, elsewhere “transgressed.” Compare Luke viii. 13, “which for a while believe, and in time of temptation fall away,” where the Gr. is *ἀφίστανται*.

26 **They gave lots for them.**—Margin, “Or, *unto them*,” as Wycl. By change in Gr. text (*ἀντοῖς* for *ἀντῶν*) for “they gave forth their lots” (Auth.). If the Marginal rendering be taken, we may understand from it that the lots, consisting of two tablets, each inscribed with one of the names, were given to them, and they in some manner arrived at the result, probably by placing the lots in the folds of a robe and drawing them out. This is the only instance in the New Testament of recourse to lots, which, under the Jewish dispensation, were believed to convey intimations of the Divine will: “The lot is cast into the lap, but the whole disposing thereof is of the Lord” (Prov. xvi. 33). This one instance occurs before the bestowal of the spiritual gift of the Holy Ghost, which was to supersede the former modes of consulting God’s will, and was to be for the guidance of the Apostles and of the Church for all time.

## CHAPTER II.

**1 Was now come.**—Auth., “was fully come.” The Gr., which is, literally, “when the day of the Pentecost was being filled up,” has been variously rendered in the Engl. versions; but all, except Auth., have “days” (in the plural), following Vulg.—*cum complerentur dies Pentecostes*. The Gr., *συμπληροῦσθαι*, is used only by St. Luke, and by him three times.

**Together.**—So Wycl. and Rhem., following Vulg., *pariter in eodem loco*, by change in Gr. text for Auth., “with one accord.”

**2 As of the rushing of a mighty wind.**—Auth., following Genev., “as of a rushing mighty wind.” The Gr. is literally, “as if a violent gust were being borne along.”

**3 Tongues parting asunder.**—So Vulg., *dispertitæ linguae*, whence Wycl., “divers,” and Rhem., “parted.” Auth., following Tynd., “cloven,” as if each tongue were forked. The Gr. is literally, “dividing or parting themselves off” (as from one root, says Chrysostom).

**It sat**—i.e., the appearance of a fiery tongue.

**Upon each one of them.**—So Cranm. Auth., with Tynd. and Genev., “upon each of them.” It is a small matter, but the distribution to each and all is thus more distinctly marked. There is the same particularity in the Gr., *εἰς ἕκαστος*, at verse 6.

**5 From every nation.**—Auth., “out of,” which would represent *ἐκ*, not *ἀπό*, and would imply that they themselves belonged to, were of, these several nations, instead of being Jews born and resident among them, and come from them.

**6 When this sound was heard.**—Auth., “when this was noised abroad,” a paraphrase of what was supposed to be the true rendering, “when the report of this had been made.” So Erasmus, Beza, &c. The Gr. is literally translated by Wycl. and Rhem., “when this voice was made,” following Vulg., *facta hac voce*. The Gr. *φωνή* never in the New Testament has the sense of a “report,” or “rumour,” but is used, as here, of a Divine utterance in Matt. iii. 17, &c. The “sound” which was heard was either the noise (*ῆχος*) of the mighty wind in the house, or the sound produced by the manifold utterances of the Apostles speaking out of doors. The latter seems the more probable alternative; the languages spoken were many, but the sound was to each hearer a simple and single one—that of his own language in which he was born.

8 **Language.**—As at verse 6. Auth., “tongue.” The Gr., as at chap. i. 19, is “dialect.”

10 **Sojourners from Rome.**—Auth., “strangers of Rome,” following Tynd. : Wycl., “comelings Romans.” The Gr. is, literally, “the sojourning Romans,” *i.e.*, “the Jews who live at Rome as sojourners,” Roman Jews, as we now speak of English, Polish, Russian Jews.

11 **Cretans.**—Wycl., “men of Crete.” Tynd. and Cranm., strangely, “Grekes.” Genev. and Auth., “Cretes,” as in Vulg., from the Gr. Κρήτες. Rhem., “Cretonians.” The revisers of 1611, in Titus i. 12, introduce the name in an English form, “Cretians,” following Vulg., which there has *Cretenses*. “Cretes,” in Auth., is a dissyllable, as in the Gr., and should be so pronounced.

**Mighty works.**—Auth., “wonderful works,” following Genev. All previous versions, “great.” The Gr.,  $\mu\epsilon\gamma\alpha\lambda\epsilon\alpha$ , is found in only one other place, in the *Magnificat*, Luke i. 49.

12 **Were perplexed.**—As in Luke xxiv. 4, where for the same Gr. the Auth. has “were much perplexed,” but here “were in doubt,” following Genev. Tynd., “they wondered.” The Gr. is in the passive voice, and is used only by St. Luke; its proper sense is “to be utterly uncertain what to think,” rather than to be in doubt which of several opinions is right. (Compare chap. xxv. 20.)

14 **Spake forth unto them.**—Auth., “said.” Something unusual in loudness of voice or solemnity of manner is indicated by the uncommon word  $\alpha\pi\epsilon\phi\theta\acute{\epsilon}\gamma\xi\alpha\tau\circ$ . The *locutus* of Vulg. should have been *elocutus*.

**Give ear unto my words.**—The Gr. is, literally, “take my words into your ears.” Auth., less vividly, “hearken to my words.” Vulg., *auribus percipite*. Tynd., “with your ears hear.”

17 **It shall be.**—Auth., “it shall come to pass.” The Gr. is  $\xi\sigma\tau\alpha\iota$ , not  $\gamma\epsilon\eta\sigma\epsilon\tau\alpha\iota$ .

**I will pour forth of my spirit.**—Auth., following Genev., “I will pour out of my spirit,” by which rendering it is not made clear that “pour out” are to be joined together, not “out of.” It may have been to prevent this possible misconception that Tynd., Cranm., and Rhem. invert the order of the Gr., “of my spirit I will pour out.”

22 **Approved of God unto you.**—All English versions, “among you,” as Vulg., *approbatum in vobis*. The Gr. is *εἰς ὑμᾶς*, not *ἐν ὑμῖν*; and “approved” correctly represents the Gr., if it is understood in its old meaning, “demonstrated.” The full meaning of the phrase may be thus expressed: “a man demonstrated to have come unto you from God by mighty works,” &c.

23 “Have taken.”—(Auth.) Omitted by change in Gr. text.

**By the hand of lawless men.**—By change of Gr. text, for “by lawless hands;” and lawless for “wicked,” as all English versions; “men without the law,” heathens, as in 1 Cor. ix. 21, “to them that are without law, as without law.” Gr., *ἀνόμων*. The Jews crucified the Lord by the hand of their heathen governor and his soldiery.

24 **Having loosed the pangs of death.**—Auth., “pains;” all previous versions “sorrows,” following Vulg., *solutis doloribus inferni*. Gr., *ωδῖνας*, properly “birth-pangs,” here to be understood of death as the travail which leads through a new birth to a new life. Compare Matt. xxiv. 8, where the same word is figuratively applied to the approaching fall of Jerusalem; “these are the beginning of travail.” It is, however, to be observed that the words rendered “pangs of death” are in the LXX. used where the Hebrew has “bands or cords of death,” Pss. xvii. 5, and cxv. 3. It is not unlikely that St. Peter, addressing the people in the Hebrew language, may have used the appropriate and forcible phrase, “having loosed the bands of death,” and that for this St. Luke, giving St. Peter’s speech in Greek, substituted the translation of the LXX., the “pangs.” (Alford.)

26 **Was glad . . . rejoiced.**—Auth., “rejoiced . . . was glad.” These words have changed places, because “rejoice” has usually been taken to represent the latter of the two Gr. verbs, *διαλλαχοῦ*, denoting active and outward expressions of joy, while “be glad” indicates, like *εὐφραίνομαι*, a joyous state of mind; and so in verse 28.

**Shall dwell.**—All English versions, “shall rest,” as Vulg., *requiescat*. The Gr. is literally, “shall dwell as in a tent,” in a temporary abode. “My flesh,” my body and soul, “shall for a short time dwell in hope.”

27 **Give.**—Auth., “suffer.” The Gr. is *δώσεις*.

29 **I may say unto you freely.**—So Genev.; all other versions “let me,” following Vulg., *liceat*.

30 “According to the flesh he would raise up Christ.”—(Auth.) Omitted by change in Gr. text; as also “his soul” (Auth.) in verse 31.

33 **By the right hand of God exalted.**—Margin, “Or, *at*.” The rendering in the text is according to the more probable construction of the Gr., and is that of all English versions, the Vulg., and generally of modern commentators. There are some, however, who adopt the alternative of the Margin, “exalted at the right hand,” which, if it could be shewn to be an admissible rendering of the Greek, might be preferred, being in accordance with other passages, where Christ is spoken of as being “at” the right hand of God.

**Poured forth.**—As at verse 17. Here Auth. has “shed forth,” with all English versions, except Rheem., “poured out.”

36 **Math made him both Lord and Christ, this Jesus whom ye crucified.**—So Wycl., Genev., and Rheem., following Vulg. The order, as inverted by Tynd., Cranm., and Auth., is more smooth and rhythmical, but does not so well suggest the startling effect with which the words would fall on the Jewish audience, stinging them, causing them to be “pricked to the heart.”

38 **Unto the remission of your sins.**—So Wycl., and Rheem. with Vulg. In the Gr. text, followed by Auth., “your” was omitted, and the statement was a general one. By the addition of “your” the purpose of baptism is brought home to each individual.

39 **Shall call unto him.**—Auth., “shall call.” The verb in Gr. has the preposition  $\pi\tau\delta\sigma$ , and is in the middle voice. The call is from God, calling them to Himself. Vulg., *advocaverit*.

40 **Crooked.**—The same Gr. is so rendered in Luke iii. 5; Phil. ii. 15. Here Auth., with Tynd., has “untoward;” the latter word signifying backwardness in coming to the truth, the former perversity in turning off from it.

41 “Gladly.”—(Auth.) Omitted by change in Gr. text.

42 **Teaching.**—So Wycl., as in Matt. vii. 28, and elsewhere, for the Gr.  $\delta\omega\alpha\chi\acute{\eta}$ ; not “doctrine” (Auth., with Tynd.), which, as we now understand it, means a definite system or canon of the faith.

**And fellowship**—*i.e.*, in the Apostles’ fellowship, associated with the Apostles in all religious acts. The Marginal alternative by the insertion of “in” would make “and in fellowship” a

separate clause, meaning “in brotherly intercourse one with another,” being, as it is said afterwards, “all of one heart.” But by the omission, through change in the Gr. text, of “and” before the next clause, the enumerated particulars are divided into two couplets, the first describing the close connection of the believers with the Apostles, the second their outward acts of worship.

**In the breaking of bread and the prayers.**—Auth., following Tynd., in both places omits the article, which here has strong significance, indicating (1) the special rite to which the term “breaking of bread” was applied in the primitive Church—viz., the breaking of bread in Holy Communion at the *Agape*, or “love-feast” (compare chap. xx. 7; 1 Cor. x. 16); and (2) the meetings held for common prayer.

45 **Any man.**—Not “every man,” as all English versions. The Gr. is *τις*.

46 **At home.**—So Genev.; all other versions, “from house to house,” as Vulg., *circa domos*; but in Margin Auth. (1611) has “Or, *at home*.” The Gr., *κατ' οἶκον*, is used in the same sense, chap. v. 42; Rom. xvi. 5. The words might bear the sense given them in the text of Auth., as in this very verse *καθ' ημέραν* is rendered “day by day,” “daily,” not “by day;” but there is no example of this in the New Testament.

**Gladness.**—This word has been retained, though the Gr. denotes properly an effusiveness of joy. Vulg., *exultatione*. (See Note on verse 26.) The difference was not thought sufficient to necessitate a change in the rendering of a phrase with which we are so familiar as it stands.

47 **Added to them.**—By a change in the Gr. text, “to the Church” (Auth.) is omitted, and the first words of chap. iii., “to them,” literally, “together,” are connected with the end of this verse. This change is supported by nearly all the best MSS. and the ancient versions, including Vulg., followed by Wycl. and Rhem. The Gr., *ἐπὶ τῷ ἀντρῷ*, “together,” stood awkwardly at the beginning of the next sentence. The same Gr. is rendered “together,” in chap. i. 15: and Vulg. in that place has *simul*, but here *in id ipsum*, an unintelligible attempt at literalness, imitated by Wycl., “in the same thing.”

The mention of “the Church,” omitted by change of Gr. text in this place, appears for the first time in chap. v. 11.

**Those that were being saved.**—Auth., following Tynd., “such as should be saved,” which perhaps was intended to

indicate a certain class of persons chosen for salvation, “such as should be,” “were destined to be,” saved, according to the Calvinistic doctrine of salvation; but of this there is no indication in the Gr. *τοὺς σωζομένους* (the present participle), “those that were being saved,” were putting themselves in the way of salvation, obeying the exhortation of St. Peter in verse 40, “Save yourselves,” *σώθητε*. So in 1 Cor. i. 18 the same phrase is contrasted by St. Paul with those that are in the way of perdition, *τοὺς ἀπολλυμένους*. “Calvinism,” says the late Professor Blunt (*Duties of a Parish Priest*, § 2, p. 51), “has made great use of this text, and important consequences have been deduced from it.” To this remark he appends another, which is of general application: “And I cannot but think there is more to satisfy a reasonable man in reasoning like this on the grammar of the Greek which contains the revelation, than in very verbose disquisitions on the Divine decrees in metaphysics apart from the Greek.”

The Vulg. in this place has *qui salvi fierent*; Wycl., “they that were made safe,” neither of which renderings is free from ambiguity.

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### CHAPTER III.

1 See Note on chap. ii. 47, “added to them.”

2 **Door.**—Auth., “gate,” which represents a different Gr. word, used for the same entrance in verse 10.

3 **Asked to receive.**—So all English versions except Auth. The phrase is not elsewhere found in the New Testament, but is used by classical authors—*e.g.*, by Sophocles and Aristophanes. Auth., following a different Gr. text (not that of the *Textus Receptus*), omits “to receive.”

6 **What I have.**—Auth., with Tynd., “such as I have.” Wycl. and Rheims., “that that I have,” inelegantly following Vulg., *quod habes*.

“Rise up and.”—(Auth.) Omitted by change in Gr. text.

7 **Raised him up.**—Auth., as Tynd., “lifted up.” Wycl., “heaved.” The Gr. is usually rendered in the active voice “to raise,” in the middle, “to rise.”

10 **Took knowledge of him.**—All English versions, “knew.” The Gr. is the same as at chap. iv. 13, where Auth. (alone) has “took knowledge of him.” “Recognised” is a better word, but of comparatively modern usage.

11 **Porch.**—Margin, “Or, *portico*.” This portico or colonnade was, according to ancient tradition, a part of Solomon’s temple, left standing when the rest was destroyed by Nebuchadnezzar. Jesus walked in it (John x. 23); and becoming afterwards a place of public resort, it appears to have been frequented by the disciples for the purpose of meeting and teaching the people.

12 **This man.**—(Gr., *τούτῳ*) Preferable to “this” (*i.e.*, this thing), as all English versions, because of “him,” which appears to refer to “this man,” at the end of the verse.

**Fasten ye your eyes.**—The Gr. is so rendered in Luke iv. 20 (Auth.), but here “look ye earnestly,” as in chap. i. 10, and Luke xxii. 56.

**Godliness.**—So Genev. Auth., “holiness,” with Tynd. and Rheym. The Gr. signifies not so much the religion of the heart within as the outward expression of it in acts of piety towards God. It is elsewhere always rendered “godliness” in Auth.

13 **His Servant.**—Margin, “Or, *child*.” See references in the Margin: especially to be observed in connection with this place are the passages of Isa. xlvi. 1, &c., in which the future Messiah is spoken of as “the servant of the Lord” (translated by *παῖς* in the LXX.). In this book the same Old Testament designation of Him is retained, while as the “Son” of God He is always called *υἱός*, and not until the age following that of the Apostles was the term *παῖς Θεοῦ* applied to Him as “the Son.” All English versions, following Vulg., here have “son.” Compare Phil. ii. 7, 8, where it is said of Christ our Lord that He took upon Him the form of “a servant,” “a bond-servant,” and was “obedient unto death” (*ὑπήκοος*), and Zech. iii. 8, “my servant the Branch,” where the LXX. has *δοῦλον*. The Gr. *παῖς* is rendered “servant” in verse 25 of this chapter; and it is maintained by Nitzsch, in Ullmann’s *Theologische Zeitschr.* for 1828, that both in the LXX. and in the New Testament *παῖς* may always be translated either “servant” or “one of tender years,” never necessarily the same as *υἱός*, “son.” Comp. Isa. xliv. 21; Luke i. 54.

14 **Righteous.**—Auth., following Tynd., “just.” Wycl., “rightful.” See Note on Matt. i. 19. Comp. chaps. vii. 52, xxii. 14;

1 John ii. 1, where the title, “the Righteous,” is emphatically given to our Lord. It was used by the Jews, as appears from the writings of their rabbis, to designate the Messiah, and may have been originally suggested by Isa. liii. 11, “My righteous servant shall justify many.”

15 **The prince of life.**—Margin, “Or, *author*.” So in Auth. Rhem., following Vulg., has “Author.” Tynd., “Lord.” The Gr. properly means “leader,” “chieftain,” as in Num. xiii. 3 (LXX.). The title, “Author of life,” would perhaps be more appropriate to the Holy Spirit; the “Author of our faith, of our salvation,” are titles given to Christ in Heb. xii. 2, ii. 10. “The Prince of life,” as our leader, winning life for us by His victory over death, appears to be a suitable rendering of the Gr. in this place, and in chap. v. 31.

**Whereof we are witnesses.**—The Gr. may be either “whereof,” *i.e.*, “of his resurrection,” as they are declared to be in chap. i. 22, or “of him,” as He appointed them to be in chap. i. 8. (See also chap. ii. 32.)

16 **By faith in his name**—*i.e.*, on account of faith in His name, both on our part, and on the part of the cripple whom we have seen healed. His name worked the cure, not of itself, but on account of the faith which both the cripple and the Apostles had in it. The Gr. is, literally, “upon the faith” ( $\epsilonπὶ τῷ πίστει$ ).

**Yea, the faith which is through him.**—Auth., “which is by him.” “Our faith in his name, made effectual through him, hath given,” &c. He is the object, as He is also the author of our faith; He is the motive cause of it, He also makes it effectual.

17 “I wot,” for “I know,” though an archaism long disused in common speech, is still familiar to us from its use in our standard old writers, such as Shakespeare and Spenser; the same may be said of “I wist,” chap. xxiii. 5. Both words are of frequent occurrence in the Bible.

18 **His.**—By change in Gr. text is omitted before “prophets,” and inserted before “Christ.” So also Wycl. and Rhem., following Vulg. **His Christ** is a title found only here and in the quotation from the second psalm in chap. iv. 26, where see the Marginal Note.

19 **Turn again.**—Auth., “be converted.” See Note on Matt. xiii. 15.

**That so there may come.**—All Engl. versions, “when the times shall come,” giving the Gr. conjunction the sense of

“when,” which it never takes. The same construction occurs in Luke ii. 35, where it has always been rightly translated. Here the Vulg. was misleading, with a broken construction, *ut cum venerint*, which Tynd. endeavoured to amend by “when there shall come.”

St. Peter exhorts the Jews to turn from their old evil ways and receive the Christ, their long-expected Messiah, that so there may come seasons of “refreshing,” of revival. What these seasons were in the contemplation of the Apostle, and whether they would come to the Jewish believers only, or to the world in general, are points not made clear by the context, nor hitherto illustrated by reference to other passages of Scripture.

20 **Who hath been appointed for you.**—By change of Gr. text for “which was before preached unto you,” as in all Engl. versions. The Gr. word is used in the LXX., but in the New Testament occurs only in this book. (See chaps. xxii. 14, xxvi. 16.)

**The Christ . . . even Jesus.**—Auth., “Jesus Christ.” This change follows from the change in the order of the words in the Gr. text, *τὸν προκεχειρισμένον Χριστὸν Ἰησοῦν* for *τὸν προκ . . . Ι., Χ.*

21 **The times of restoration of all things.**—Tynd., “till the time that all things be restored.” Auth., here following Wycl. and Rhem., “until the times of restitution of all things,” taking from the Vulg. the word “restitution,” which, however, is not in English as in Latin the equivalent of *ἀποκατάστασις*, “restoration.” St. Peter’s words must be connected with the saying of our Lord (Matt. xvii. 11), “Elijah indeed cometh, and shall restore all things,” where the same Gr. word is used. Then shall come forth “the new heavens and the new earth” spoken of in 2 Peter iii. 13.

**Whereof God spake.**—“Wherof,” *i.e.*, of which times. Auth., “which God hath spoken,” *i.e.*, “which things:” a comparison with the saying of our Lord in Matt. xvii. 11 shews that the former is the true connection, though that of Auth. is grammatically the more obvious.

22 **Moses indeed said.**—Auth., following Cranm. only, “Moses truly said.” The word thus rendered (*μέν*) is not an adverb, affirming the truth of the saying, but merely the particle used when two statements are to be connected or contrasted, as here in verses 22 and 24, “Moses indeed . . . yea, and all the prophets.”

**Like unto me.**—Margin, “Or, as he raised up me” (so again in chap. vii. 37). This is not an improbable interpretation, the

Gr. being *ως ἐμέ*; it is also countenanced by Vulg., *tanquam me*, and there appears to be nothing against it in the Hebrew of Deut. xviii. 15.

**To him shall ye hearken.**—Auth., “hear.” The common Gr. verb *ἀκούειν* has often in the New Testament a pregnant signification which “to hear” fails to give, but which is sufficiently brought out by “hearken to.” Similarly, in the next verse the Auth. “destroyed” is not strong enough to express the intensity, the utterness, which is signified by the Gr.

25 **Families.**—As in Luke ii. 4; Ephesians, iii. 15. Auth., “kinds,” with Tynd., which is the rendering of other words, as in chaps. iv. 5, vii. 3.

26 **His Servant.**—For Auth., “his Son Jesus,” by change in Gr. text.

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#### CHAPTER IV.

2 **Being sore troubled.**—Tynd., “taking it grievously.” Auth., after Rhem., “being grieved.” The Gr. is an unusual word, occurring only once again, in chap. xvi. 18.

**Proclaimed.**—Auth., with Tynd., “preached,” which is the usual rendering of another word. So again in chap. xiii. 5.

**In Jesus.**—Auth., “through Jesus.” The Gr. is not “through Him,” as the means, but “in Him,” as the ruling precedent, the primary instance of a universal law.

4 **Came to be.**—Auth., “was.” The Gr. is, literally, “was made to be.”

5, 6 The change in the order and construction of this sentence is due to the broken construction of the Gr. text as it is now amended.

7 **They enquired.**—Auth., “asked.” The Gr., in the imperfect tense, implies a continued or repeated questioning; and so St. Peter, in verse 9, speaks of “being under examination.”

**In what name.**—As at chap. iii. 6; and so all versions here, except Auth., “by what name.”

9 **A good deed.**—So Rhem.; Auth., following Wycl. and Tynd., “the good deed.” The article is not expressed in the Greek;

and though after the preposition ( $\epsilon\pi\iota$ ) it might be understood and supplied, if required by the context, the sentence is more concise and has more irony without it.

**This man.**—Pointing to him. Auth., with Tynd., “he,”  $\sigma\delta\tau\sigma$

11 **He is the stone.**—All English versions, “This.” Here, as in the last verse, the Gr. is  $\sigma\delta\tau\sigma$ , but the Gr. pronoun better finds its subject in the person just before mentioned ( $\epsilon\nu\tau\omega\tau\omega$ , verse 10) than in that which follows as predicate, “the stone,” especially as in the next verse “he” is spoken of, “he” in person, and not under the metaphor of the stone.

**You the builders.**—So Rhem. only; all other English versions, “you builders.” The article is in the Gr., and is in accordance with our own idiom, though in the clipped style of colloquial English it may, with some loss of point and significance, be omitted. “You, the appointed and authorised builders.”

**Which was made.**—All English versions have the present “is made,” misled by Vulg., *factus est*. Gr.,  $\delta\gamma\epsilon\nu\delta\mu\epsilon\nu\sigma$ .

12 **And in none other**—i.e., in no other person. St. Peter reverts to the questions which had been asked (verse 9), by what means the man had been “made whole” (literally, “saved”), and in what name; and to the name he attaches a sovereign and universal power which until now he has not claimed for it.

16, 22 **Miracle.**—Margin, “Gr., *sign*.” The use of the Gr.  $\sigma\eta\mu\epsilon\iota\sigma\nu$  for “miracle” is a significant characteristic of St. John’s Gospel, and faithfulness required that it should there be observed in translation; in the other books of the New Testament the use of the word in this sense is rare, and does not appear to be so significant that it should be represented in English.

17 **Threaten.**—“Straitly” is added in Auth. only, but without need.

24 **O Lord.**—Margin, “Or, master.” The Gr.,  $\Delta\epsilon\sigma\pi\sigma\tau\eta\varsigma$  (*Despotes*), is used in addressing or speaking of God, or Christ, in four other passages of the New Testament: Luke ii. 29; 2 Peter ii. 1; Jude 4, and Rev. vi. 10. It is the equivalent in Gr. of the Hebrew *Adonai*, by which name God was invoked as the Lord of Creation. In this, therefore, the earliest recorded hymn of the Christian Church, the Lord of Nature is recognised as being one with the God of Grace.

“Thou art God.”—(Anth.) Omitted by change in Gr. text.

25 **Thy servant.**—David is here designated by the same title which is given to Christ himself in verses 27, 30.

**Peoples.**—All English versions, “people;” but the Vulg., following the Greek, *populi*; the Hebrew of Ps. ii. also has the plural.

26 **Set themselves in array.**—Auth., “stood up.” The Gr. is literally, “presented themselves,” “stood forward.”

27 **In this city.**—Added in Gr. text.

32 **And not one of them said.**—A more specific denial than Auth., “neither said any of them.” The Gr. is here *οὐδὲ εἰς . . . ἔλεγε*, but in verse 34, *οὐδέ τις*, correctly rendered “Neither was there any.”

35 See Note on chap. ii. 45.

36 **Son of exhortation.**—Margin, “Or, *consolation*,” which is the word used by Tynd. and Auth. in translating *παρακλησία* (*paraclesis*). The Gr. admits of either rendering: “exhortation” seems more suitable as applied to Barnabas, of whom it is said, chap. xi. 23, *παρεκάλει πάντας*, “he exhorted all.”

**A man of Cyprus by race.**—Auth., with Tynd., “of the country of Cyprus.” The Gr., *γένει*, properly refers to the parentage and descent, not to the country. His family had settled in Cyprus, as did many Jews as early as the second century before Christ.

37 **A field.**—Auth., “land;” Vulg., *agrum*; Gr., *ἀγροῦ*.

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## CHAPTER V.

4 **How is it that . . .**—Auth., “why.” The Gr. is the same as in verse 9, and Luke ii. 49.

6 **Wrapped him round**—probably in their own mantles. The word does not occur elsewhere in the New Testament, but is used by classical authors and in the LXX. Auth., “wound him up,” as if in grave-cloths or bands.

17 **Jealousy.**—So Wycl., “envy.” The Gr. may have this meaning, or “zeal,” but not as Auth., “indignation.”

18 **In public ward.**—So Wycl., “common ward;” Auth., with Tynd., “common prison.” Gr., *δημοσίᾳ*.

21 **About daybreak.**—Auth., with Tynd., “early in the morning.” The Gr. is *ὕψηπον*, “dawn.” As the heat becomes great in Palestine soon after sunrise, people began their day very early; and of our Lord it is related, that though He passed the night on the mount of Olives, yet He was in the temple at an early hour, and by daybreak the people were assembled there to hear Him. (Luke xxi. 38.) See also John viii. 2.

24 **They were much perplexed . . .**—i.e., when the high priest, &c., heard these words of the officers, they were at their wits’ end about them, wondering what all this would grow to. See Note on chap. ii. 12.

28 **We straitly charged you.**—By omission of the negative in the Gr. text the sentence is converted from an indirect into a direct affirmative. Auth., “Did not we,” &c.? Wycl. and Rhem., following Vulg., preserve the Hebraism, forcible in the original, but cumbrous in English, “commanding we commanded you.”

29 **But Peter and the Apostles.**—So Wycl., Genev., and Rhem. Auth., with Tynd. and Cranm., inserts *other*, which in 1611 was not printed in italics. St. Peter, throughout the early history of the Church, appears as *primus inter pares*; and this being the case, the mention of him apart from the body of which he was the representative and the spokesman is consistent with modern as with ancient usage.

**We must obey God.**—“Must” is much more often the rendering of *δεῖ* in the New Testament than “ought” (Auth.), and is here more appropriate, as expressing better the curtness of the original, and resting their conduct on necessity, not on a sense of duty.

31 **With his right hand.**—See Note on chap. ii. 33.

**Remission.**—The word used in chap. ii. 38. Auth., “forgiveness.” The variation is due to Tyndale.

34 **Had in honour.**—Auth., “had in reputation.” Wycl., “worshipful.” The Gr. is literally, “honourable to all the people,” as Vulg., *honorabilis universæ plebi*.

**Commanded to put the men forth.**—So Wycl., Rhem., and Vulg. Auth., with Tynd., following a different reading of the Gr. text, has “the apostles.” We seem to have here the very word used by Gamaliel. He, of course, would not call

them “apostles;” and St. Luke in describing them himself would not have called them “the men.”

35 **What ye are about to do.**—Auth., following Tynd., “what ye intend to do.” The Gr.  $\mu\epsilon\lambda\lambda\omega$  has occasionally this meaning, as in chap. xx. 13; but it is a secondary and derivative meaning, not to be resorted to, when, as in this place, the primary sense will suit. Vulg., *quid acturi sitis*.

36 **Giving himself out.**—This in the Gr. is simply, but somewhat baldly, “saying that he was somebody,” as Rhem. and Wycl., with Vulg., *dicens*. Auth., “boasting.” The same phrase is used by the historian Josephus (*Ant.* xx. 5, § 1), “he said he was a prophet,” with regard to another impostor of the same name.

**Were dispersed.**—Anth., “were scattered.” The Gr. word occurs only in this place. “Scatter” is used always for  $\sigma\kappa\sigma\pi\zeta\omega$  and its kindred words, as in the next verse.

37 **The enrolment.**—Auth., “the taxing.” See Luke ii. 1, and Note there.

*Some of the.*—Inserted in italics, “much” (Auth.) being omitted by change in Gr. text.

38 **It will be overthrown.**—Tynd. and Auth., “it will come to nought,” suggesting that it has in it the seeds of decay, and will perish of itself. Rhem., following Vulg., has “will be dissolved,” and so in verse 36; but here the Gr. is  $\kappa\alpha\lambda\lambda\omega\mu\alpha\iota$ , not (as there)  $\delta\alpha\lambda\lambda\omega\mu\alpha\iota$ , and indicates subversion, not dissolution.

39 **Found even to be fighting.**—Auth., “found to fight.” The Gr. is an adjective,  $\theta\epsilon\omega\mu\alpha\chi\omega\iota$ , “fighters against God,” not used again in the New Testament.

41 **Dishonour.**—Auth., “shame.” The Gr. is cognate to that which is rendered “had in honour” in verse 34.

**The Name.**—“His” (Auth.), omitted by change in Gr. text. The abbreviation by its expressiveness reminds us of “the Way” (chap. xix. 9). “The Name of Jesus in the Book of the Acts is what the Name of Jehovah is in the Old Testament.”—(Wordsworth.)

42 **At home.**—All English versions, “in every house,” as at chap. ii. 46.

**To preach Jesus as the Christ.**—This change is required by the article before  $X\pi\sigma\tau\delta\nu$ . The Apostles in their preaching to the Jews laboured to prove (1) that Jesus, their master, was risen from the dead; (2) that He was the Christ, the promised Messiah.

## CHAPTER VI.

**1 Was multiplying.**—Auth., “was multiplied.” The Gr. present participle shows that the number was on the increase; this appears in all the previous English versions, and Vulg., *crescente numero*.

**The Grecian Jews**—*i.e.*, “the Jews of the dispersion,” Hellenists, Ἑλληνισταί, having their domicile among the Gentiles in countries where Greek was spoken, and speaking that language themselves; called here and elsewhere in Auth. “Grecians,” to distinguish them from the Greeks by race; but the distinction is likely now to be overlooked, and requires to be more clearly marked by the addition of “Jews.”

**2 Not fit.**—The Gr. is literally “not pleasing.” Auth., “not reason,” following Vulg., *non est aequum*.

**3 Of good report.**—Auth., following Tynd., “of honest report.” The Gr. is simply “witnessed of,” *μαρτυρουμένους*. The elegant rendering of Tynd., “honest,” is losing its former breadth of meaning as the equivalent of the Latin *honestus*, “honourable,” and becoming contracted to the limit of a single virtue. Vulg., *viro boni testimonii*.

**4 Continue stedfastly.**—Auth., “give ourselves continually.” The Gr. is St. Luke’s often repeated word, *προσκαρτερεῖν*.

**8 Grace.**—So all the chief MSS. and Vulg., followed by Wycl. and Rhem. Tynd. and Auth., “faith.”

**10 Withstand.**—The same Gr. is so rendered in chap. xiii. 8 (Auth.), but here “resist.”

**12 Seized.**—The word is used in the New Testament only by St. Luke. It denotes a sudden seizure rather than a capture after pursuit, which is implied by Auth., “caught.”

**15 Fastening their eyes on him.**—As at chap. iii. 4, 12. Auth., “looking stedfastly.”

## CHAPTER VII.

2 **Haran.**—The Hebrew name; for which Auth. has taken the Gr. form “Charran,” as it is in the LXX. The Latin was *Charræ*, and under that name Abraham’s ancient dwelling-place became memorable for the defeat of the Roman general Crassus by the Parthians, B.C. 53.

3 **Land.**—Auth., “country.” The Gr. is the same in both parts of the sentence.

5 **In possession.**—Auth., “for a possession”—i.e., “as a thing possessed,” “a property.” The Gr. is one of the verbal nouns, in which one meaning by an easy transition passes into another, the act of doing into the thing done; and it appears to have the secondary or derivative sense in verse 45.

11 **A famine.**—So Rhem. Auth., after Tynd., “a dearth.” In the next verse it is said that there still was corn in Egypt, but  $\lambda\mu\delta$  requires for its rendering a stronger word than “dearth.”

12 **Corn.**—The Gr.  $\sigma\tau\lambda$  (neuter plural) is properly food made of corn, “breadstuffs.”

13 **Joseph’s race.**—All English versions, “Joseph’s kindred.” The Gr.  $\gamma\acute{e}v\os$  is a more comprehensive word than “kindred” (compare chap. iv. 36); and the wider meaning has been given to it here and in verse 19, that it may not be taken as equivalent to  $\sigma\nu\gamma\acute{e}v\ia$ , “kindred,” which follows in the next verse.

**Became manifest.**—Auth., “was made known.” The Gr. is  $\phi\alpha\nu\epsilon\rho\sigma\acute{v}\omega\mu$ .

16 **Shechem** is the Hebrew form of the name which in the Gr. and in the Vulg., and thence in Auth., is written “Sichem.”

**For a price in silver.**—So Wycl. and Rhem. Auth., following Tynd., “for a sum of money.” The literal rendering of the Gr. seems better to suit the narrative of the purchase made by Abraham, in Gen. xxiii., than that in Gen. xxxiii. relating to Jacob’s purchase. But it is beyond the scope of this commentary to deal with the difficulties involved in the interpretation of this and other parts of St. Stephen’s speech.

17 **Vouchsafed.**—By change of Gr. text,  $\omega\mu\omega\lambda\delta\gamma\eta\sigma\epsilon\nu$  for  $\omega\mu\omega\sigma\epsilon\nu$ . Auth., “had sworn.”

19 **Dealt subtilly . . . evil entreated.**—These idiomatic renderings are due to Tynd. Wycl. has “beguiled . . . tormented.”

Rhem., "circumventing our stock . . . afflicted our fathers." Vulg., *circumveniens*.

20 Margin, "Or, *fair to God*." This is the literal rendering of the Hebraism by which the highest excellence is described as that which approves itself to God.

22 **Was instructed.**—So Rhem. All other Engl. versions, "was learned," a phrase which now, losing its old sense, has come to denote the fulness of knowledge which is the fruit of instruction. Gr., *ἐπιταδεῖθη*.

23 **He was well-nigh forty years old.**—Auth., with Tynd., "When he was full forty years old." The Gr. is literally, "when the age of forty years was being fulfilled to him." In the Engl. versions the imperfect tense, like the present tense of the same verb in chap. ii. 1, has been understood as denoting an accomplished event, not one in course of fulfilment.

24 **Smiting.**—Auth., "and smote." The construction and sequence of the words is the same as in chap. v. 30. The English idiom would be "slew by hanging," "avenged by smiting."

25 **Understood . . . was giving.**—Auth., "would have understood . . . would deliver." The verbs in Gr. are in the present tense of the infinitive. He thought, when he had done the deed, his brethren, who witnessed it, understood the meaning of it, but they did not.

**Was giving them deliverance.**—The Gr. is properly "salvation;" but this word conveys to our thoughts the notion of a spiritual deliverance which the original, as used here by St. Stephen, would not suggest to his Jewish audience.

29 **A sojourner.**—Auth., "a stranger." Gr., *πάροικος*. Compare Luke xxiv. 18.

30 **Were fulfilled.**—Tynd., Rhem., and Auth., "expired." The Gr. is the ordinary word, *πληρωθέντων*.

34 **I have surely seen.**—The Gr. is the Hebraism, so frequent in the Scriptures, "seeing I have seen," where the participle with the verb gives an emphatic assurance of what is said, e.g., "blessing I will bless thee." The reduplication adopted by Auth. after Geneva., "I have seen, I have seen," gives the same meaning in our English idiom, but "I have surely seen" are the words in Exod. iii. 7 (Auth.).

35 **A deliverer.**—Gr., "a redeemer," *λυτρωτήν*. See Note on verse 25, which applies to this word as well as to "salvation."

36 **This man led them forth.**—So Wycl. Auth., “he brought them out.” The Gr. is usually rendered to “lead,” not to “bring;” but the tense, being the aorist, denotes the completed work, and therefore the participle following is retrospective, and is properly “having wrought.”

37 **Like unto me.**—See Note on chap. iii. 22.

“Him shall ye hear” (Auth.) appears to have been interpolated from Deut. xviii. 15.

38 **Sinai.**—Here again Auth. has retained the form in which the word appears in the Gr. and in the Vulg., “Sina.”

**Living oracles.**—Auth., “the lively oracles,” from Genev. The other Engl. versions, “words (*or*, the words) of life.” The Gr., *λόγια*, “oracles,” was used of the responses given by the priests or priestesses of the heathen deities, as at Delphi, to those who came to inquire of them. The word is applied in Rom. iii. 2 to the Hebrew Scriptures. The “oracles” of God were not ephemeral like those heathen utterances; they were “living oracles,” not as giving life, but as coming from the true living God, and, like Him, having a vitality which endures for all ages. (Compare Ps. cxix. 89, “O Lord, thy word endureth for ever in heaven.”) “Lively,” the word of Auth., is used in the Bible in contrast to “feeble,” “languid,” as in Exod. i. 19, and this is its present acceptation; but we find the older and now archaic sense, “living”—in which it is here to be understood—in the Church’s prayer “for the Church militant,” “thy true and lively word,” as also in Ps. xxxviii. 19; 1 Peter i. 3, ii. 5.

43 **Rephan.**—By change in Gr. text for Auth., “Remphan.”

44 **The tabernacle of the testimony.**—So Rhem., following Vulg. All other Engl. versions, “the tabernacle of witness.” The same phrase is used in Num. ix. 15 concerning the tabernacle in the wilderness, in which was the ark containing the two tables of the law, the “testimony of the covenant.” Compare also Rev. xv. 5 (Auth.). In the LXX. the same words are used for the tabernacle, where in the Hebrew it is described as the “tabernacle of the congregation” (Exod. xxvii. 21).

**The figure.**—Auth., “the fashion.” Wycl. and Rhem., “form.” Gr., *τύπον* (type). The same word is used in verse 43; its proper meaning is “figure,” or “pattern,” as in Rom. v. 14 (Auth.).

St. Stephen contrasts the heathenish modes and objects of worship which the Israelites adopted as outward presentments of the things unseen with what God had given them through Moses

to be to them “a copy and shadow of the heavenly things” (Heb. viii. 5). “Fashion” (Auth.) is a word which has sunk in dignity since it was imported into our language from the French.

45 **In their turn.**—Auth., with Cranm., “that came after.” The Gr., not again found in the New Testament, is literally, “receiving in succession.” For the adverbial sense here given to it, equivalent to *ἐκ διαδοχῆς*, “in their turn,” we may compare *Herod.* viii. 142 (*Field*).

**The possession.**—See Note on verse 5. The Gr. is literally, “in the taking possession of the nations,” *i.e.*, of the land of the nations.

**Thrust out.**—Auth., “drove out.” The Gr., *ἐξωσεν*, is a cognate verb to that rendered “thrust from them” (Auth.) in verse 39.

46 **Asked to find.**—Not merely, “desired to find” (Auth.). For the same construction compare chap. iii. 14. David in 2 Sam. vii. 2 is represented as expressing a “desire.”

**A habitation.**—So in Pss. xxvi. 8, cxxxii. 5. All English versions, “a tabernacle.”

48 “Temples.”—(Auth.) Omitted by change in Gr. text.

52 **The righteous one.**—As at chap. iii. 14, where see Note. Compare also Luke xxiii. 47.

53 **Ye who.**—Auth., “who.” Gr. *οἵτινες*, which is often used in the Acts and the Epistles, where, as here, the condition or conduct of the persons already mentioned is enlarged upon, and the relative clause is not introduced for simple identification. (*Alford*) Compare chap. x. 41.

**As it was ordained by Angels.**—Auth., “by the disposition of angels.” Vulg., *in dispositione angelorum*. The Gr., *εἰς διατάξας ἀγγέλων*, appears to mean literally “at the appointment of;” the preposition *εἰς* having the same force as in Matt. xii. 41, “they repented at the preaching of Jonah,” *εἰς τὸ κέρυγμα*. The words of St. Paul also, “The law . . . was ordained through angels by the hand of a mediator” (Gal. iii. 19), were probably suggested by this saying of St. Stephen.

59 **Calling upon the Lord.**—Auth., “calling upon God.” If, as the transitive Gr. verb appears to require, a word must be supplied, it should be that which is suggested by the prayer itself, “Lord Jesus.”

## CHAPTER VIII.

1 **There arose on that day.**—Auth., with Tynd., “at that time there was.” The Gr. says emphatically that on that self-same day on which Stephen was killed the persecution began. So Wycl. and Rhem., following Vulg. In other places the Gr., *ἐν ἑκείνῃ τῇ ἡμέρᾳ*, is correctly rendered in Auth., “the same day.” Compare Luke xxiii. 12.

**There arose.**—Auth., “there was;” Gr., *ἐγένετο*.

2 **Buried.**—So Wycl.; Auth., “Carried to *his* burial.” The Gr. is properly “joined in carrying,” but includes the whole ceremony of burial. Compare Soph., *Ajax*, 1047. Vulg., *curaverunt Stephanum*, whence Tynd. and Cranm., “dressed.”

3 **But Saul.**—Auth., “and as for Saul, he,” following Cranm. The Gr. is simply *Σαῦλος δέ*.

**Laid waste.**—Auth., with Tynd., “made havoc of;” a good rendering in itself, but used for another word (*ἐπόρθουν*) in Gal. i. 13, where St. Paul says of himself, “I made havoc of the Church.”

6 **When they heard, and saw . . .**—Auth., not so distinctly, “hearing and seeing the miracles which he did,” where both verbs seem to have “the miracles” for their object. Moreover the Gr. is *ἐν τῷ ἀκούειν*, suggesting a relation of time, “when they heard,” not a participial construction, as in Auth.

7 **Palsied.**—Auth., following Tynd., “taken with palsies.” Wycl. and Rhem., “sick of the palsy.” The participle, *παραλελυμένος* is used by St. Luke both in the Gospel and the Acts for “paralytic,” *παραλυτικός*, which we find in the first two Gospels.

9 **Amazed.**—Tynd. and Auth., “bewitched.” The Gr., *ἐξίστων*, does not occur again. The cognate verb, *ἐξίστημι*, in verse 11, is rendered by the same word in Auth., probably because it is here in connection with the practices of a sorcerer; but there is no ground for saying the people were “bewitched.” Elsewhere in Auth. *ἐξίστημι* is “to amaze,” or “astonish,” as in verse 13 it is said of Simon that “he wondered.”

10 **That power of God which is called Great.**—By change in Gr. text for Auth., “the great power of God.” The Samaritans, it is said, called the angels “the powers of God,” and to one whom they believed to be the chief this title may have been given, “the Great Power.” (Alford.)

12 **Preaching good tidings concerning.**—Auth., “preaching the things concerning.” By a change in Gr. text (the omission of *τὰ*) the verb, which is the same as in verse 4, becomes intransitive, and consequently has received its full meaning, “preach good tidings,” in the translation. There appears to be no exactly similar instance of its neuter use in the New Testament.

13 **He was amazed.**—See Note on verse 9. It was now his turn to be “amazed” when he saw the miracles, the “great powers” of the Apostles (see marginal Note), as the people had been amazed by him, and had given him the title of the “great power of God” (verse 10). In verse 19 he seeks that higher “power” which the Apostles possessed, and which he thinks to obtain with money.

23 **In the gall of bitterness.**—Margin, “Or, will become gall (or a gall root) of bitterness, and a bond,” &c. This alternative has for its object to give effect to the peculiar Gr. phrase, *eis χολὴν πυρπλας . . . ἐρῶ σε ἐντα*, which may mean, not “I see thee being in,” but (by a Hebraism) “being for”—i.e., “about to become,” as in Mark x. 8, “they shall become one flesh;” also, instead of “the gall,” “a gall root”—gall (*χολὴ*) being the name of a plant, the root of which from its intense bitterness was connected proverbially with wormwood, and the juice of which was offered to the Saviour on the cross, mingled with wine (Matt. xxvii. 34). The plant is mentioned by this name in Deut. xxix. 18; in Hosea x. 4 it is called “hemlock.”

The marginal rendering, however probable at first sight, is objectionable, inasmuch as it points to the future malignity of Simon’s character at the moment when hope of forgiveness is held out to him; and the Gr., *ἐντα eis*, “being in,” is not unusual. Compare chap. vii. 12 (revised Gr. text); Mark xiii. 16.

26 **The same is desert.**—A separate sentence, and probably an explanation added by St. Luke. So Vulg., Wyel., and Rhem. Auth., following Tynd., “which is desert.”

37 This verse has been omitted from the Gr. text on the authority of all the leading MSS., and in conformity with the example of almost all recent editions of the Gr. Testament. It appears to have been inserted at an early period as a record that a definite confession of faith was required before baptism in the apostolic age.

## CHAPTER IX.

2 **The Way.**—All English versions, “this way,” except Wycl., who has “of this life,” as if he had read *vitæ*, not *vicæ*, in the Vulg. Compare the similar phrase, “the Name” (chap. v. 41). It was “the way of salvation,” “the way” of Him who declared himself to be emphatically “the Way;” to the Jews it was “the way or sect” of the Nazarenes (chap. xxiv. 5).

3 **Shone.**—All English versions, “shined,” except Wycl., “schoon;” but in chap. xxii. 6 all have “shone.” The two forms appear to have been used indifferently in Auth., “shone” being the older of the two.

4 **He fell upon the earth.**—So Rhem., “falling on the ground.” All other English versions, “to the earth,” as it is in the Gr. in chap. xxii. 7, thus favouring the tradition of which it is difficult to disabuse ourselves, so familiar has it been made to us in pictures, that he travelled on horseback. St. Augustine, on the contrary, affirms that he walked; and it is said the Pharisees did not use horses (*A. Lapide* and *Wordsworth*).

5, 6 “It is hard . . . said unto him.”—(Auth.) These words are not found in any Gr. MS., having apparently been interpolated from chaps. xxii. 10, and xxvi. 14. They are in the Vulg., and consequently were introduced into the Gr. text published by Erasmus.

8 **He saw nothing.**—So Wycl. and Rhem., following Vulg. Tynd. and Auth. follow another reading of the Gr. text (*οὐδένα* for *οὐδέν*), “he saw no man.” He saw nothing, being “blinded by excess of light.” His companions were speechless from terror.

15 **A chosen vessel.**—Margin, “Gr., *a vessel of election*,” a good example of the Hebraism which uses a second noun where European languages, ancient and modern, have a qualifying adjective.

19 **Took food.**—Auth., “received meat.” This, coming after “received his sight,” required alteration. Gr., *λαβών τροφήν*.

21 **Made havoc of.**—Auth., “destroyed.” Wycl., “impugned.” Rhem., “expugned.” Tynd., “spoiled.” The word is the same which St. Paul applies to himself in Gal. i. 13, introducing it as a term that others had used of him.

22 **The Christ.**—Tynd. and Auth., “very Christ,” the only place in which this mode of expressing the Gr. article has been adopted

in Auth., unless it be in John vii. 26, where, however, it more probably includes another word,  $\alpha\lambda\eta\theta\omega\varsigma$ . In the Nicene Creed “very” represents  $\alpha\lambda\eta\theta\omega\nu\varsigma$ .

24 **Their plot.**—Tynd. and Anth., “their laying a-wait.” Rhem., “conspiracy.” The Gr. noun is cognate to the verb which in verse 23 is rendered “took counsel together.” “Lying in wait,” or “laying a-wait,” in chap. xxiii. 16 is for the Gr.  $\epsilon\nu\epsilon\delta\pi\alpha$ .

**They watched the gates also.**—The addition of “also” in the Gr. text indicates the unusual measures which they took in their determination to catch him.

25 **Through the wall.**—So Tynd. Gr.,  $\delta\alpha\tau\omega\tau\epsilon\chi\omega\varsigma$ . Auth., here following Wycl. and Rhem., “by the wall,” probably misled by Vulg., *per murum*, and not having in mind the further detail of this incident given by St. Paul himself in 2 Cor. xi. 33, shewing that it was through the window of a house on the town wall, as the spies were let down by Rahab at Jericho (Josh. ii. 15).

**Lowering him.**—Is omitted in Auth., though it is in all previous versions and in the Gr. text.

28 **Going in and going out.**—The more usual phrase “coming in and going out” is here varied by the use of  $\pi\omega\pi\omega\mu\alpha$  instead of  $\epsilon\rho\chi\omega\mu\alpha$ , for which comp. chap. i. 21, also Ps. cxx. 8; Deut. xxxi. 2; *Eurip. Phœn.* 534.

31 **The Church.**—By change of reading for “the Churches,” as Tynd. and Auth. The great preponderance of MSS. and other authorities is for the singular, and so Vulg., Wycl., and Rhem. The earliest mention of “Churches” in the plural is in Gal. i. 2, 22.

**Being edified.**—Margin, “Gr., *builded up*.” The word appears to denote not the spiritual “edification,” but the establishment and organisation of the Church as a visible institution.

33 **Palsied.**—See Note on chap. viii. 7.

35 **At Lydda and in Sharon.**—In Sharon, because it was not, like Lydda, a town, but a level tract between the mountains and the Mediterranean, extending from Joppa in the north to Cæsarea in the south, frequently mentioned in the Old Testament, and as pre-eminent among the lowlands for its beauty as Carmel was among the mountains. Isaiah speaks of the excellency of Carmel and Sharon (xxxv. 2). It almost always has the article prefixed in the Hebrew, as here in the Gr.

38 **Delay not.**—By change in Gr. text for Auth., “that he would not delay.” The urgency of the message is thus more vividly expressed. Compare John xi. 2.

## CHAPTER X.

3 **Openly.**—So Wyel. Vulg., *maniifestē*; not in a dream or trance. Auth., “evidently.” Gr., *φανερῶς*, “as in the open day.”

5 **Fetch.**—Auth., with Tynd., “call for.” Vulg., *accersi*. The Gr. is properly “send for.”

8 **Having rehearsed.**—Auth., “when he had declared.” The Gr. signifies the recounting of a narrative. Vulg., *cum narrasset*.

11 “Knit.”—(Auth.) Omitted by change in Gr. text, and so in Vulg., Wyel., and Rhem. The same is to be said of Auth., “and wild beasts,” in verse 12.

15 **Make not.**—So Tynd. Gr., *κολνον*. Auth., following Cramm. and Rhem., “call not.” Compare Note on Mark vii. 19.

23 **He arose and went forth.**—By change in Gr. text. for “Peter went forth.” In this and the preceding chapters the name appears to have been several times added in the MSS. on which the English version was founded, though wanting in the best authorities which have been brought to light in later times.

28 **To join himself.**—So Wyel. and Rhem., with Vulg., *conjungi*, rendering the Gr. more literally than Auth., “to keep company,” and Tynd., “to company.”

39 **Until this hour, I was keeping the ninth hour of prayer.**—So, by change in Gr. text. The reading of this sentence in the original is not free from doubt.

38 **Jesus of Nazareth.**—The Name is thus placed in the Gr. as the subject of all that follows.

39 **The country of the Jews.**—As distinguished from the city. Gr., *χώρα*. Compare Mark i. 5.

40 **Gave him to be made manifest.**—Auth., “shewed him openly,” with Tynd.; losing sight of the peculiar phrase of the Greek.

48 **In the name of Jesus Christ.**—By change in Gr. text for Auth., “in the name of the Lord.” His name is specially mentioned, because it was faith in Him, and in God revealed through Him, which the converts accepted and professed at baptism.

## CHAPTER XI.

**4 Began and expounded.**—Auth., “rehearsed the matter from the beginning and expounded,” with Tynd., the first clause being a paraphrase of *ἀρχέμενος*, and as a paraphrase not incorrect, considering St. Luke’s use of the same word in chap. i. 1, “the things which Jesus began to do”—i.e., “which He did from the beginning.”

St. Peter’s defence of himself here, like St. Stephen’s in chap. vii., is put mainly in the form of narrative.

**11 Stood before.**—So Auth. at chap. x. 17, where the Gr. is the same; here, “were already come unto.”

**12 Making no distinction**—i.e., between Jew and Gentile (compare chap. xv. 9), by change of Gr. text (the active for the middle voice), “doubting nothing,” as all English versions, and Vulg., *nihil hæsitanſ*.

**13 He had seen the angel standing in his house, and saying.**—Auth., “he had seen an angel in his house, which stood and said.” The two participles are in the aorist, and to represent the action which in each case they describe as completed, and not in process, the following translation might have been more exact: “He had seen the angel stand and say;” it might have been so, if our vernacular idiom were more compliant with the Greek. But in the phrase “saw him stand and say” the English reader would not catch the pregnant sense of “stand”—i.e., “stop in his advance,” and would protest against the combination “saw him say” as an offence against sense and congruity of diction: whereas “saw him standing and saying” is not incorrect, the sense being “saw him in the act of standing, and in the act of saying.” The eminent scholar who criticises this rendering in a sprightly contribution to a recent periodical has himself furnished the answer to this and several other censures which he has passed on the Revised Version, when he says, “The truth is, the meagre staff of participial forms in English makes it necessary that such words as *coming*, *entering*, *putting on* should do duty sometimes as aorist, sometimes as imperfect, according to the colour of surrounding circumstances.” The same remarks apply to chap. x. 3, where the Authorised Version has not been altered. (Canon Evans on the “Translation of the Revised Version,” in the *Expositor* for March, 1882.)

18 **To the Gentiles also hath God . . .**—This, which follows the Gr. order, is more perspicuous than Auth., “Then hath God also,” &c.

19 **Tribulation.**—So Wycl. and Rhem.; Auth., “persecution,” which is true as an interpretation, but not as the rendering of the Greek.

20 **The Greeks.**—By change in Gr. text for “the Grecian Jews,” the Hellenists. These Jews of Cyprus and Cyrene, being themselves Hellenists, speaking Greek, would be better able, and also more willing, than the Jews of Palestine to preach the Gospel to the pure “Greeks,” heathens to whom a knowledge of the true God had not yet extended; for Cornelius and the Eunuch were already before their conversion more or less acquainted with the religion of the Jews.

21 **A great number that believed turned . . .**—Auth., “A great number believed and turned.” The difference is caused by the insertion of the article before “believed” in the Gr. text.

22 **Concerning them.**—All English versions, “concerning these things.” The Gr. is  $\pi\epsilon\rho\iota\alpha\tau\hat{\omega}\nu$ , which must refer to the persons just mentioned.

23 **Even for a whole year.**—“Even” is added in the Greek text.

**And that the disciples . . .**—This, according to the structure of the sentence in Gr., is connected with the preceding clause; and being so, it suggests that the new name of the believers arose out of the spread of the faith of Christ among the Gentiles (verse 21). St. Luke himself being, according to the historian Eusebius, a native of Antioch, might well record the origin of the name with a feeling that it was a distinction for his city which should never be forgotten.

28 **All the world**—i.e., the Roman Empire, as in Luke ii. 1.

**Claudius.**—This name spoke for itself in the time of St. Luke, and long after, without the addition of “Cæsar” (Auth.), which was probably inserted in the MSS. of a later date, to shew that the Roman Emperor of that name was intended.

29 **To send relief.**—The Gr. is literally, “to send as or for a ministration.” Vulg., *in ministerium mittere*.

## CHAPTER XII.

1 **Put forth his hands.**—Auth., “stretched forth,” which is properly used to render the Gr. ἐξετίνατε in Luke xxii. 53. Here the Gr. is ἐπέβαλεν.

4 **To guard him.**—See Note on Luke iv. 10; “was kept,” verse 5, represents another Gr. word.

After the **Passover.**—Auth., following Tynd., “after Easter”—the only place in which the English version substitutes the name of the Christian for that of the Jewish festival.

5 **Earnestly.**—All English versions, following Vulg., “without ceasing.” Compare chap. xxvi. 7 and Luke xxii. 44, “he prayed more earnestly.” This word was often repeated by the deacon in the services of the ancient Church, and is still in use in the East to arouse the fervour of the worshippers—“Let us pray earnestly,” or “more earnestly,” δεηθῶμεν ἐκτενῶς, or ἐκτενέστερον.

13 **To answer.**—Auth., “to hearken.” The Gr., which means properly “to hearken,” was the phrase in use among the Greeks for answering at the door, as in Xenophon, *Sympos.* i. 11.

15 **Confidently affirmed.**—Auth., “constantly affirmed.” Tynd. (alone) has the quaint but idiomatic phrase “bare them down.” The Gr. occurs again once only in the New Testament, Luke xxii. 59, and is there also used by St. Luke of a person recognising Peter by his voice. It is there translated “confidently affirmed” in Auth.

17 **Tell these things.**—Auth., with Tynd., “Go, shew these things;” “Go” being perhaps intended to express the ἀπό in ἀπαγγείλατε, as well as to avoid the abruptness of the imperative.

19 **Put to death.**—The Gr. is literally, “to be led away,” an euphemism for “being executed” (Hesychius). It is not elsewhere in the New Testament used in this sense, absolutely; but compare Matt. xxvii. 31, “they led him away to crucify him,” ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαν. See Note on chap. xiii. 13.

20 **Was highly displeased.**—The Gr. means properly “he bare a hostile mind,” as in the Margin of Auth., but not, as that Margin adds, “intending war;” for as Tyre and Sidon formed part of a Roman province, and were under the protection of Rome, Herod, who was also subject to Rome, could not have actually contemplated making war upon them.

**Was fed.**—Wycl., “victualled.” All other Engl. versions, “was nourished,” which is indeed the literal meaning of the Gr., *τρέφω*; but “fed” is the usual rendering in the New Testament (comp. Matt. vi. 26), and is more suitable in speaking of international supplies of food, though “nourish” may not be obsolete as applied to individuals.

The cities of Tyre and Sidon, with their narrow strip of territory, depended for food on Palestine in the time of Solomon (1 Kings v. 11) and Zerubbabel (Ezra iii. 7).

21 **The throne.**—Margin, “Or, *judgement seat*.” The Gr. is not *θρόνον* (throne), but *βῆματος*, the usual word for “tribunal” in the New Testament (as in Matt. xxvii. 19), and it is so rendered in Vulg., followed by Rhem., “judgement seat.” Tynd., “seat.” The objection to giving the word its special and usual meaning here arises out of the detailed and graphic narrative of the same event given by the Jewish historian Josephus, who says it took place in the theatre at Cæsarea, on the 1st of August (“a set day”), being the birthday of the Emperor Claudius. The *Bema* or tribunal therefore must have been not, properly speaking, a judgement seat, but the place called in modern times the “tribune”—the royal seat in the theatre.

25 **Their ministration.**—Mentioned in chap. xi. 29, the ministry to the poor saints in the famine. Auth., “ministry,” which, like “ordain,” is used almost exclusively with reference to the sacred office of the clergy. (Comp. chap. vi. 1; Luke x. 40.)

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### CHAPTER XIII.

1 **Barnabas.**—“As” was inserted before his name by Tynd., probably to make the sentence run more smoothly; but it suggests that these names are selected out of a larger number, which is not implied in the original. Auth. has also “certain” before “prophets,” now omitted by change in Gr. text.

**Foster-brother.**—So Rhem. Auth., following Genev., “which had been brought up with.” Wycl., “sucking fere of Eroud” (mate). Tynd. and Crumm., “nurse-fellow.” The Gr., *σύντροφος*, is literally rendered in Vulg., *collectaneus*, having the same

meaning as *όμογάλακτος*, “nourished with the same milk as Herod Antipas.” The paraphrase of Auth. probably carries the early association of the two further than the history would warrant.

2 The particle *τε*, following the name of Barnabas in the received text, but not translated in any version, is omitted in the revised Gr. text. But there remain in the sentence two little words which, though emphatic in the Gr., can scarcely be represented in English without being overdone: (1) the delicate and versatile conjunction *δι*, frequently used by classical authors to emphasise the thought or feeling with which it is connected, but in the New Testament occurring only four times, chiefly in urging a command or entreaty—*e.g.*, Luke ii. 15, “Let us now [δι] go even unto Bethlehem;” Acts xv. 36, “now;” 1 Cor. vi. 20, “therefore;” Matt. xiii. 23, “verily,” where see Note. Here, if represented by “now”—“Separate me now Barnabas and Saul”—it would be too prominent, and would have a temporal sense attributed to it. (2) The article is here prefixed to the names of both the Apostles, though in chapters xi. and xii., and in verse 7 of this, it is put with neither, and in verse 1 with Barnabas only. “The Barnabas” and “the Saul” seem thus recognised by the Holy Spirit as the two chief men in the Church of Antioch.

4 **Went down**—*i.e.*, to Seleucia, the seaport of Antioch. To journey from the interior to the coast was described as “going down,” and *vice versa*. In like manner to sail from sea to port was to “go down,” to put out from port was to “go up;” the journeys from and to Jerusalem were “down” and “up.” Auth. here, “departed,” as Vulg., *abierunt*, overlooking the force of the preposition in the Gr. *κατῆλθον*. Compare chap. xv. 30.

5 **John as their attendant.**—Auth., with Tynd., “John to their minister.”

6 **Island.**—All Engl. versions, “isle.” Gr., *νῆσος*. The term “isle” has long been used as a diminutive, and cannot consistently be applied to Cyprus, as even Claudi and Melita are called “islands” in this book (chaps. xxvii. 16, xxviii. 1, Auth., following Rhem.).

**Sorcerer.**—The Margin shews the word to be the same as that rendered “wise men” in Matt. ii. 1, &c.; but among the Greeks and Romans it was used in a bad sense, denoting one who practised magical arts, as Simon (Acts viii. 9), and the “strolling Jews, exorcists” (chap. xix. 13). Our word “sorcerer,” in its original meaning, is one who for purposes of divination resorts to the casting of lots (*sortes*), in Latin, *sortitor*, French, *sorcier*, in which form it has come to us. Wycl. here has “witch.” This, in the

masculine form “wizard,” would be an appropriate rendering of the Gr., but to modern ears not more familiar or intelligible than “sorcerer.”

7 **The proconsul.**—So Wycl. and Rhem., following Vulg. Auth., “deputy,” which in 1611 was probably a good equivalent of the original Latin title to which *ἀνθυπάτερ* corresponds in Greek; the officer now styled Lord Lieutenant of Ireland having in the reign of James I. been called “the deputy.” “Proconsul” was the title of the officer appointed to govern those provinces of the Roman Empire which were under the control of the Senate. Thus Cicero was proconsul of Cilicia in Asia Minor. This word is now restored, being quite as intelligible as “deputy,” and not so misleading; and if any English title analogous to “proconsul” were to be adopted, it would probably, in course of time, become as inappropriate and obscure as “deputy” is now.

**A man of understanding.**—All Engl. versions, following Vulg., “a prudent man.” The word “prudent” is now chiefly used to denote careful foresight in regard to worldly affairs; and its original sense, signifying general intelligence and discernment, has been lost sight of. (Comp. Matt. xi. 25.)

10 **Guile.**—So Wycl. and Rhem. Vulg., *dolo*. Auth., following Tynd., “subtily,” which does not of necessity imply deceit.

**Villany.**—Auth., following Genev., “mischief.” Other English versions, “deceit,” with Vulg., *fallacia*. The Gr. properly means readiness for mischief of every kind. Compare chap. xviii. 14.

12 **The teaching.**—Auth., “the doctrine.” Comp. chap. ii. 42, “the teaching of the Apostles.” It is immaterial whether we here explain the phrase to mean the teaching of the Lord through his Apostle, or the teaching of the Apostle concerning the Lord.

13 **Set sail.**—Auth., “loosed,” which might be said of weighing anchor, or taking up the cables by which the ship was moored to the land; but the Gr. *ἀναχθέντες* is a nautical term, meaning “were carried up” from the shore to the sea. See Note on verse 4. The Gr. word in its technical sense is here used absolutely like the cognate verb in chap. xii. 19, “led to execution.”

14 **Passing through from Perga**—i.e., through the country. The English versions, misled by Vulg., *pertransiunt Pergam*, have variously translated the Gr. Auth., “they departed from Perga.”

16 **Hearken.**—Tynd. and Auth., “give audience.” Gr., *ἀκούσατε*.

17 **When they sojourned.**—Auth., with Tynd., “when they dwelt as strangers.” The Gr. is literally, “in their sojourn.”

18 **Suffered he their manners.**—The difference between this and the alternative rendering in the Margin depends on the difference of the MSS. in a single letter. See Deut. i. 31, and Numb. xi. 12.

19 **He gave them their land . . .**—By change in Gr. text, in accordance with all the best MSS. and the Vulg. for Auth., “he divided.”

By another change in the Gr. text the clause which follows is connected with this sentence: **gave them their land for an inheritance, for about four hundred and fifty years;** and thus the discrepancy is avoided, which the common text presents, between the statement of St. Paul and the received chronology of the Old Testament as to the interval from the Exodus to the time of Samuel the prophet.

23 **Brought.**—By change in Gr. text for Auth., “raised :”  $\eta\gamma\alpha\gamma\epsilon$  for  $\eta\gamma\epsilon\pi\epsilon$ .

25 **Unloose,** not “loose” (Auth.), is the word used in Luke iii. 16.

35 **Because.**—By change in Gr. text for Auth., “wherefore,”  $\delta\iota\delta\tau\iota$  for  $\delta\iota\delta\iota$ . This verse states the cause, not the consequence, of what has been said in the last.

43 **Devout.**—This is the word in Auth., verse 50, and expresses the Gr.  $\sigma\epsilon\beta\omega\mu\epsilon\nu\omega\nu$ , which refers to the habits of outward worship better than “religious,” which applies, as now used, to the inward feelings and convictions.

46 **Thrust it from you.**—Auth., “put it from you.” The Gr. denotes a rough, contemptuous rejection. Vulg., *repellitis*.

49 **Was spread abroad.**—Tynd. and Auth., “was published,” which even in its original and simple meaning, “was made public,” does not well represent the Gr.  $\delta\iota\epsilon\phi\epsilon\rho\epsilon\tau\omega$ , “was carried about.”

50 **Of honourable estate** — Auth., “honourable.” The word does not refer to personal character but to social position, and in that sense is applied to Joseph of Arimathea (Mark xv. 43).

## CHAPTER XIV.

2 **Disobedient.**—Auth., “unbelieving;” as in John iii. 36, where the Gr. is the same.

5 **An onset.**—All English versions, “an assault.” The Gr. ὁρμή is properly a rush or onset, not an attack. Comp. Matt. viii. 32.

Shamefully.—Auth., “despitefully.” Comp. Matt. xxii. 6.

10 **He leaped up.**—For Auth., “he leaped,” by change in Gr. text (aorist for imperfect). The leaping was a single act, while the walking was continued, as appears from the imperfect tense of the verb περιπάτει, the aorist of which is used in verse 8.

12 **Jupiter . . . Mercury.**—The Latin names are retained, being more familiar to the English reader than the Greek, which are given in the Margin. Mercury was supposed to be the god of eloquence, Jupiter the supreme god. From this comparison, as well as from the order in which their names are mentioned, we may infer that, though Paul was the chief speaker, Barnabas took the lead, and was in appearance the more majestic and commanding of the two. These Lycaonians would be the more ready to entertain such a fancy, because in the neighbouring district of Phrygia Jupiter and Mercury were said to have appeared in the old time in the person of men, and to have been hospitably entertained by Baucis and Philemon.

13 **Whose temple was before the city.**—Literally, as in Auth., “which was before their city”—i.e., was enshrined in a temple outside the gate of the city, as its tutelary god. The protection of the heathen deities was sometimes invoked by an appeal addressed to them as being “in front of” their city—e.g., in Aeschylus, *Septem contra Thebas*.

15 **Of like passions with you.**—So Auth., correcting the previous versions, which have “mortal” or (as Wycl.) “deadly men,” misled by Vulg., *mortales sumus, similes vobis*.

16 **The generations gone by.**—Auth., “times past.” Gr., γενεάς.

17 **From heaven rains and fruitful seasons.**—The seasons as well as the rains are treated as gifts from heaven. The poetic diction and the rhythm of this passage in the original seem to indicate that it is a citation from a Greek lyric poet. (Humphry, *Commentary on the Acts*, 1847.)

19 **Dragged.**—Auth. here has “drew,” but “dragging” for the same word, applied to a net, in John xxi. 8.

21 **Had made many disciples.**—Auth., “had taught many.” Compare Matt. xxviii. 19, and Note there.

23 **Appointed . . . elders.**—Auth., “ordained,” with Wycl. and Rhem. Vulg., *cum constitissent*. The Gr. *χειροτονεῖ* means “to elect by show of hands,” then simply “to elect or choose,” in which sense it is used in 2 Cor. viii. 19, the only other place of the New Testament in which it occurs. The cognate noun, *προχειροτονία*, is used of the “choice made beforehand” by God in Acts x. 41. The word does not, as used in the New Testament, indicate popular election, or even election at all, properly so called—*i.e.*, choice made out of a number—nor “the laying on of hands,” as has been suggested; but is simply “appointed,” in which sense “ordained” was used in Auth.

26 **Committed.**—So Genev. “Recommended” (Auth.), is not an apposite word, where the address is made to God. It is only used again in Auth. at chap. xv. 40, and there in the same connection.

27 **A door of faith.**—All Engl. versions, “the door.” The article is neither expressed nor implied in the Gr. This metaphor, derived probably from the saying of our Lord with regard to Himself, is frequently used by St. Paul, as in 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3.

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## CHAPTER XV.

1 **The custom of Moses.**—Auth., “manner;” but “customs” for the same Gr. in chap. vi. 14. The word properly means a national custom; the “manner” might be said if it were a personal habit, or a temporary fashion.

2 **Questioning.**—By change of reading—the simple for the compound noun. Auth., “disputation.” The cognate word in this verse is rightly rendered “question” in Auth.

**Appointed.**—Auth., “determined.” Gr., *ἐπαξαν*.

6 **Were gathered together.**—Auth., “came together.” The verb in the passive voice probably indicates that they were convened by some one who had authority.

7 **A good while ago.**—The Margin. “Gr., *from early days*,” gives to the adjective *ἀρχαῖος*, instead of its usual meaning “ancient,” that which etymologically belongs to it, “at the beginning,” “early,” which it has in chap. xxi. 16, where Mnason is called “an early disciple.” The choice of St. Peter for the conversion of Cornelius (chap. x.) had been made ten or fourteen years before the holding of the council at Jerusalem in the early days of the Church.

9 **Made no distinction.**—More idiomatic than Auth., “put no difference.”

10 **Why tempt ye God, that ye should put?**—So Tynd. All other Engl. versions, “Why tempt ye God, to put?” following Vulg., *imponere jugum*, a literal translation, yet not giving the true sense of the Gr., which is not that they tempt God to do it, but that they tempt Him by doing it themselves—they put to the proof His will by setting up against it their own determination to lay an intolerable yoke upon the Gentiles. The construction may be compared with that in chap. xxvi. 28, *πείθεις με ποιῆσαι*.

11 **Symeon.**—The Hebrew form of the name, and that which St. James would naturally employ, being a Jew by birth, in addressing an audience composed chiefly of Jewish Christians. According to many of the MSS., St. Peter called himself by this name at the beginning of his Second Epistle.

17, 18 The change in the text and alternative rendering in the Margin are due to change in the Gr. text.

19 **My judgement is.**—Gr., *ἐγώ κρίω*. Auth., with Tynd., “my sentence,” which implies a judicial decree, such as would preclude the confirmation given to this authoritative counsel of St. James by the apostles and elders (see chap. xvi. 4).

20 **Write unto.**—Margin, “Or, *enjoin*.” Vulg., *scribere*. “Enjoin” is the usual meaning of the Gr. verb, from whence comes our word “epistle” (verse 30).

**From what is strangled.**—Auth., “from things strangled.” The word is in the singular number. The flesh of an animal killed by strangling retains the blood, and on that account was considered a delicacy among the Greeks; while among the Jews it was prohibited by the ancient injunction recorded in Gen. ix. 4

as having been given to Noah and renewed by Moses, Levit. xvii. 13. It is still strictly observed by the Jews, and not entirely obsolete among Christians.

21 **From generations of old.**—The same Hebraism as in chap. xiv. 16. Auth., “of old time.” Wycl. and Rheem., “of old times,” following Vulg., *temporibus antiquis*.

22 **It seemed good.**—All Engl. versions, “then pleased it,” following Vulg., *placuit*; but in verse 25 for the same Gr., “it seemed good.”

**To choose . . . and send . . .**—The Gr. is literally, “it seemed good to the apostles, &c., that they should choose men out of their company and send them.” Auth., “to send chosen men,” does not shew by whom the choice was to be made.

23 **The elder brethren.**—By omission of “and” in the Gr. text the Epistle goes forth in the names of the heads of the Church only.

**Greeting.**—This word (*χαιρεῖν*) is at the end of the salutation, as usual in a Greek or Roman letter—*e.g.*, in the Epistle of St. James. The final salutation, “fare ye well,” is likewise in the Greek form.

24 “Saying . . .”—Omitted in the Gr. text, there being strong MS. authority against it.

25 **Having come to one accord.**—Not merely “being assembled with one accord,” as all Engl. versions, following Vulg., but having come to an unanimous decision.

27 **By word of mouth.**—Auth. and Tynd., “by mouth.” Wycl. and Rheem., following the Gr., “by word.”

29 **It shall be well with you.**—All Engl. versions, “ye shall do well,” which hardly conveys now the meaning of the Gr., “ye shall prosper.”

31 **The consolation.**—Margin, “Or, *exhortation*.” The Gr. admitting of either meaning, the former is here preferred, because the main purport of the letter is to relieve the minds of those to whom it is addressed. (Comp. chap. xvi. 40.) In the next verse the kindred verb has the more usual, and in that place the more apposite, rendering.

33, 34 The changes and omissions in these verses are due to changes in the Gr. text.

37 **Was minded.**—Auth. (alone), “determined.” Tynd., “gave counsel.” The Gr. is *ἐβούλευτο*, by change of text for *ἐβούλεύσατο*.

Vulg., *rolebat*, whence Wycl. and Rhem., “would take,” “would have taken.” The rendering of Auth. is too strong for either reading of the Gr. text.

38 **Withdrew.**—All English versions, “departed,” which is used in Auth. for twenty-one Gr. words, each having its distinctive shade of meaning (see verses 39, 40). The verb which stands here has a stronger sense given it in 1 Tim. iv. 1, “shall fall away from.”

39 **They parted asunder.**—Auth., following Wycl. and Tynd., “they departed asunder.” “Depart,” in the sense of “divide or part,” was formerly used as a transitive verb, e.g. in the Marriage Service before 1562, “till death us depart,” but as a verb neuter in that sense examples of it are wanting, unless this be one.

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## CHAPTER XVI.

7 **Over against.**—The Gr. is *κατά*; Auth., “to.”

**The Spirit of Jesus.**—This is the reading of all the great MSS., and has long been adopted in critical editions of the Gr. text.

**Assayed.**—The old form of “assayed,” “attempted.” It has been retained, being in this form quite intelligible, and so written in Shakspere, Milton, &c., though now confined to the “assay” of the precious metals.

10 **Sought.**—So Wycl. and Rhem., the usual rendering of *ζητέω*. Auth., “endeavoured.”

**Concluding.**—Auth., “assuredly gathering.” The Gr. is literally “putting together one thing and another,” and in chap. ix. 22 is rendered “proving.”

12 **The first of the district.**—Auth., “the chief,” but the Gr., *πρώτη*, may mean either that it was the chief, or the first city to which they came in their journey.

**A Roman colony.**—The insertion of *Roman* is made because there were many Greek colonies, but the word here is Latin, *colonia*, denoting a Roman colony, and such at this time was Philippi, like York, Colchester, St. Albans, and other cities

of the provinces, which were Roman settlements, organised and governed on the model of Rome, and by Roman law.

13 **Were come together.**—Auth., “resorted ;” it is not a habit of frequenting the place that is here spoken of, but a particular occasion. Compare John xviii. 20.

14 **One that worshipped.**—The Gr. participle is descriptive, not defining. Auth., “which worshipped.”

16 **To the place of prayer.**—All English versions, “to prayer.” The Gr. *προσευχή* (proseuchē), “prayer,” was also used to designate the “prayer-house,” commonly established where there was a Jewish community not sufficiently numerous or wealthy to have a synagogue ; that such is the meaning here is made very probable by the article prefixed to the word in the best MSS.

18 **Sore troubled.**—Compare chap. iv. 2.

**It came out.**—Auth., “he.” There is no reason why a masculine personality should be attributed to this evil spirit of heathendom.

19 **Gone.**—Margin, “Gr., *come out*.” The word is the same as in the last verse.

20 **The magistrates.**—(See Margin.) The two municipal Governors of a Roman city in the provinces were called from their number *Duumviri*, from their office *Prætores*, the Gr. for which was *στρατηγοί*.

22 **To beat them with rods.**—So all English versions, preceding Auth., which omits “with rods.” The rods were those borne ordinarily by the Roman lictors. Wycl., “yards.” St. Paul says, 2 Cor. xi. 25, “thrice was I beaten with rods”—i.e., by the Romans.

27 **Being roused.**—Auth., “waking,” which but feebly expresses the phrase of the Gr.

**Escaped.**—The Gr. is *ἐκπεφευγέναι*. Auth., “fled” would represent the simple verb, without the preposition *ἐκ*.

29 **Lights.**—All English versions, following Vulg., “a light.” It appears not to have been observed that the Gr. *φῶτα* is in the plural number.

34 **Set meat.**—Gr., “a table.” Compare Ps. lxxviii. 19, “shall God prepare a table in the wilderness?”—“the table” including the things placed upon it.

**Rejoiced greatly, with all his house, having believed in God.**—This is the Gr. order; and the participle in the perfect tense shews that the cause of the rejoicing was the having professed their belief.

35 **The serjeants.**—So Auth., from Genev.; Wycl., “catchpoles;” Tynd., “ministers.” The Gr. is literally “rod-bearers”—i.e., lictors.

37 **Publicly.**—All English versions, “openly,” which would answer to *φανερῶς*. The Gr. here is *δημοσίᾳ*.

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## CHAPTER XVII.

3 **It behoved the Christ to suffer.**—Auth., “Christ must needs have suffered.” Compare Luke xxiv. 26, where the Gr. is the same as here.

5 **Of the rabble.**—Auth., “of the baser sort.” Gr., *ἀγοραλών*, men that hung about the market-place.

11 **Examining.**—Auth., “and searched.” The word is not the same as in John v. 39, “Ye search the Scriptures.”

14 **As far as to the sea.**—So by change in Gr. text (*ἔως* for *ως*) for “as it were to the sea” (Tynd. and Auth.). He was sent forth by the brethren, accompanied by some of their number, to go to the sea-coast; from thence his conductors went on with him as far as Athens.

16 **Was provoked.**—The Gr. is a stronger word than “stirred” (Auth.). Compare chap. xv. 39, 1 Cor. xiii. 5, Heb. x. 24, where the same word, or the cognate noun, is used.

**Full of idols.**—The Gr., *κατείδωλος*, is properly “covered with idols,” not as Auth., “given to idolatry,” which is, in substance, the rendering of all English versions, following Vulg., *idololatriæ deditum*. So full was the city of idols, and so debased was its population at this time, that the satiric poet Petronius said it was easier to find a god in Athens than a man. In the time of Xenophon (400 B.C.) the multitude of the objects of worship was regarded with pride. The whole city he said, was one altar, one offering to the Gods. (*De Rep. Ath.* xi. 8.)

**Beheld.**—Auth., “saw.” The Gr. word expresses the contemplation of a thoughtful person.

17 **He reasoned.**—The Gr. implies no more than this. Auth., “disputed.”

18 **What would this babbler say?**—i.e., “What does he mean?” Gr., *τι ἀνθέλω λέγειν*; So Rhem. only; Vulg., *quid vult dicere?* Misled by which, Wycl., Tynd., and Auth. have “what will he say?” as if the verb were a future. “Babbler” is the convenient translation of *σπερμολόγος* introduced by Tynd. Wycl., “sower of words,” following Vulg., *seminiverbius*, which was the meaning given to the Greek by Augustine, as if it were *σπείρων λόγους*, as we speak jestingly of “a word-spinner;” whereas the true meaning is “a seed-picker,” *σπέρματα λέγων*, a small bird that hopped about, picking up seeds and chirping; and thence applied by Athenian jesters to strolling beggars and chatterers.

**Jesus and the resurrection.**—(Not as in Auth., with a comma between.) It is probable, as Chrysostom and many since his time have thought, that the Athenians, hearing the Apostle speak much of Anastasis, “Resurrection,” supposed him to be setting it forth, together with Jesus Himself, as a divinity.

**Strange Gods**—i.e., “foreign,” *Dieux de l'étranger*; Gr., *ξένα*. Compare verse 20, “strange things,” and 21 “strangers.” The Vulg. incorrectly renders the Gr., *novorum dæmoniorum*, whence all English versions before Anth. have “new” fiends, or devils, or gods. The Gr. here rendered “gods” is the same that is commonly in the Auth. “devils;” but among the Greeks it had a neutral sense, and was equally applicable to beneficent and to malignant divinities.

19 **Unto the Areopagus.**—Margin, “Or, before”—i.e., “before” the court which took its name from the place, the Areopagus, the hill of Mars, where its sittings were held. That court, the supreme and most venerable tribunal of the Athenians, had special jurisdiction in religious matters, and was therefore the proper court to have cognisance of any charge against St. Paul, the preacher of a new religion; and Chrysostom in ancient times, as well as many modern commentators, have held that he was formally accused before that court; and, grammatically, some countenance is given to this opinion by the use of the preposition *ἐπί*, compared with chaps. xvi. 19, xvii. 6, xxv. 12. On the other hand, the hill of Mars, from its situation just above the market-place, must have been a place of public resort, and convenient for all, whether friends or opponents, who might desire

that he should be brought to give an account of himself and his teaching before a larger audience than he had yet addressed in the synagogue or the market-place. Moreover, there is not in the narrative a trace of any judicial proceedings, nor anything in the speech of St. Paul, as recorded by St. Luke, which suggests that he was being tried on a criminal charge before a legal tribunal, and speaking in his defence.

It might be expected that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides, the furies, was immediately below him; opposite, at the distance of 200 yards, was the hill of the Acropolis, which being entirely occupied by statues and temples was, to use the phrase of an ancient writer, Aristides, as one great offering to the Gods (Leake, *Athens*, p. 278; Thuc. II. 17). The Persians encamped on the Areopagus when they besieged the Acropolis (Herod. VIII. 52): from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece (Æsch., *Pers.*; Cic. *de Leg.* II. 10; Note on verse 24): Christianity advanced more meekly and surely; and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian Church (Leake, *Athens*, p. 277), Athens ceased to be a “city covered with idols,” and the repugnance of the Greeks to images became so great as to be a principal cause of the schism between the Churches of the East and West in the 8th century. (Homily on Idolatry, part 2.) [From the present Author's Commentary on the *Acts*, 1847.]

21 **Sojourning there.**—So Rhem. The force of this word is entirely lost in Auth., following Tynd., “which were there.” Vulg., *advenæ hospites*.

22 **The Areopagus.**—Auth. here has “Mars' hill” in the text, and “the court of the Areopagites” in the Margin, whereas in verse 19 “Areopagus” is in the text and “Mars' Hill” in the Margin. This is one of the variations, introduced with the purpose of making both terms familiar, which tend to confuse the thoughts of an unwary or unlearned reader.

**Somewhat superstitious.**—Margin, “Or, *somewhat religious*.” Auth., with Tynd., “too superstitious,” apparently following Vulg., *superstitiosiores*. The question is not yet decided whether the Gr. is to be understood in a good or a bad sense. It is not likely that one so courteous and so prudent as St. Paul, addressing a highly critical and sensitive audience whom he desired to

conciliate, would begin by using an offensive phrase. But the word denotes, according to the usage of the best classical authors, an excessiveness of religious fear, for which we have no better word than “superstition,” though this implies that the religious fear is erroneous, and therefore is not an exact equivalent. This sense is in accordance with the primary meaning of the word, which is not “god-dreading,” but “demon-dreading,” being in fear of the *daimones*, the beings of an inferior order to the immortal gods. In later writers, as Josephus, the word has a good sense; and the noun, used by Festus, in speaking to the Jew Agrippa, to designate the Jewish religion, could not have been meant offensively (chap. xxv. 19). Chrysostom says St. Paul meant “very reverent, nothing harsh” (*οὐδὲν βαρύ*). To meet in some measure both these conflicting views, “superstitious” has been retained, and the harshness of the Auth. has been mitigated by substituting, to express the comparative form of the adjective, the modifying “somewhat” instead of the intensive “too,” according to the idiom, common to both the Gr. and Latin languages, which enables the comparative to indicate either a deficiency or an excess (in both cases slight) of the quality contained in the positive. The last few words are from the learned Note of Dr. Field on this passage. He very appositely compares with this passage Hor., *Sat.* I. ix. 70:—

“Nulla mihi, inquam,  
Religio est. At mi: sum paulo infirmior.”

**In all things I perceive that ye are . . .**—i.e., “Wher-  
ever I look I see signs of it.” This, the order of the Gr., conveys  
a different meaning from Auth., “I perceive that in all things ye  
are,” &c.—i.e., “I perceive that in all your conduct ye are.”

23 **As I passed along**—i.e., “through the streets of your city.”  
Auth., following Tynd., “as I passed by,” which would mean,  
“passed by the objects of your devotion.” The same Gr. is used  
in the same sense in chap. viii. 40, and elsewhere.

**The objects of your worship.**—Auth., “your devotions,”  
which conveys no definite meaning, and is inadequate as a render-  
ing of *σεβάσματα*. The Margin of Auth. gives as an alternative,  
“gods that ye worship,” referring to 2 Thess. ii. 4, where the  
word is well translated, “all that is worshipped.” Wycl. here  
has “mawmets,” i.e., “idols,” following Vulg., *simulacra*. Tynd.  
(strangely), “the manner how ye worship your gods;” whence  
probably, in the same sense, is derived Auth., “your devotions.”  
The Gr. signifies the thing worshipped, not the act or manner  
of worshipping.

**To an unknown God.**—All Engl. versions, “to the unknown God.” It has been the belief of Christian antiquity, as well as of later times, that the Apostle was here taking for his text an inscription which expressed the yearning of some thoughtful mind to be made acquainted with a Being unknown, superior to the gods many and lords many of the national mythology: and this persuasion is not invalidated by the removal from the Engl. Version of the definite article, which does not exist in the original Greek. “To an unknown God” may be interpreted in the same sense, though not so conclusively. It is, however, stated by Pausanias (writing in the second century after Christ), the earliest extant writer on the monuments of ancient Greece, that there were at Athens altars dedicated to “unknown gods.” Much interesting matter on this subject is to be found in the Commentaries of Bishop Wordsworth and Dean Plumptre.

**What therefore ye worship.**—By change in Gr. text for Auth., “whom.” Thus the words of St. Paul are brought into comparison with the saying of our Lord to the woman of Samaria, “Ye worship that which ye know not.” “What” is according to the reading of the Vulg., *quod colitis*, followed by Wycl. and Rhem.

**Ye worship in ignorance.**—Auth., “ye ignorantly worship.” The ignorance is with regard to the object of worship, not as to the manner of worshipping.

- 24 **The God that made . . . he being.**—Auth., “God that made . . . seeing that” (i.e., inasmuch as he is). This, from the ambiguity of “seeing that,” is liable to be misunderstood by a careless reader, as if “seeing” were to be connected with “God” at the beginning of the sentence. The Gr. is simply “he being.” In the next verse the same use of “seeing that” for “since,” or “inasmuch as,” recurs, but in a collocation which does not occasion ambiguity.
- 25 **Himself.**—This word, here so emphatic and significant, is expressed by Tynd., Crumm., and Rhem., following Vulg., but omitted in Wycl., Genev., and Auth.
- 26 “Blood” (Auth.), omitted by change in Gr. text, is omitted also in Vulg., Wycl., and Rhem. The sense is substantially the same—“He made of one.” Human nature is the same all the world over.
- 27 **That they should seek God.**—Auth., “the Lord,” which has hardly any important MS. authority, and is not in the Vulg., nor in any English version before the Auth. It is not

likely that the Hebraic name, “the Lord,” would be used by St. Paul in addressing an exclusively heathen audience.

29 **The Godhead.**—The Gr. is a neuter adjective, literally, “the divine,” an abstract term such as would be used by the philosophers of Athens. See Xenophon, *Mem.*, i. 4, 18. (*Alford.*)

30 **The times of ignorance.**—Not “of this ignorance,” as all Engl. versions, and Vulg., *hujus ignorantiae*, over-translating the Gr. article.

**Overlooked.**—Auth., “winked at,” a somewhat broad colloquialism, expressive of connivance, which is not in the Gr. *ὑπεριδῶν*. Tynd., “regarded not;” Vulg., *despiciens*. (Comp. Rom. iii. 25.)

30, 31 The scholar will not fail to observe that in these two verses “all men” is represented by *πάντας ἀνθρώπους*, the whole human race; “the man,” by *ἀνδρί*, the nobler appellation; and, again, “all men” by *πάντας*, “all,” *ἀνθρώπους* not being expressed in the Gr.

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## CHAPTER XVIII.

2 **A man of Pontus by race.**—Auth., “born in Pontus.” So Barnabas was “a man of Cyprus by race” (chap. iv. 36, where see Note).

3 **Trade.**—The same Gr.—literally, “art”—is used in both parts of the verse.

4 **Persuaded.**—The Gr. is in the imperfect tense, as is indicated by the Marginal Note. (Comp. chap. xxvi. 11.)

5 **Constrained by the word.**—For “pressed in the spirit” (Auth.), by change of Gr. text. While awaiting at Corinth the arrival of his companions, he had done no more than use quiet persuasion with the Jews and proselytes in the synagogue. Now he can no longer restrain himself from a bolder effort and a more fervid strain of preaching. The “word” constrains him; he “testifies,” declares himself a witness to the truth which he asserts. In the same spirit in which he now spoke to the

Corinthians he afterwards wrote to them, saying, “Necessity is laid upon me: for woe is unto me, if I preach not the Gospel” (1 Cor. ix. 16). For “constrained” comp. Luke xii. 50; 2 Cor. v. 14.

7 **Titus.**—Added by change in Gr. text. So Vulg., Wycl., and Rhem.

11 **He dwelt.**—So Wycl. Auth., with Tynd., “he continued.” The Gr., *ἐκάθισε*, “sat,” is unusual in this sense, “staid quietly.” (Comp. Luke xxiv. 49.)

12 **Proconsul.**—Auth., “deputy,” as at chap. xiii. 7.

**Rose up against Paul.**—So Wycl. and Rhem. Auth., with Tynd., “made insurrection,” a phrase not usually applied to an onslaught on an individual.

15 **I am not minded to be a judge.**—Auth., “I will be no judge.” The Gr. is *οὐ βούλομαι*.

17 “The Greeks.”—(Auth.) Omitted in Gr. text.

18 **Sailed thence for Syria.**—Auth., “into Syria,” with Tynd. Gr., *εἰς*.

21 “I must,” &c.—(Auth.) Omitted in the Gr. text, there being a great preponderance of MSS. and ancient versions against it. Omitted also in Vulg., Wycl., and Rhem.

23 **Establishing.**—Auth., “strengthening.” (See Note on Luke xxii. 32.)

24 **Learned.**—Margin, “Or, eloquent.” The Gr., *λόγιος*, for which there is no exact equivalent in English, was applicable alike to learned writers and able speakers.

27 **Encouraged him.**—So Genev. Auth., with Tynd., makes the disciples, not Apollos, the object of the Gr. participle: “the brethren wrote, exhorting the disciples,” &c.

28 **Powerfully confuted.**—Auth., “mightyliy convinced.” The Gr. means literally “argued them down,” confuting, but not necessarily convincing, them.

## CHAPTER XIX.

1 **The upper country.**—Literally, “the upper (*i.e.*, inland) parts.” Auth., “coasts,” *i.e.*, “borders,” as in Matt. ii. 16, &c.

2 **Did ye receive . . . when ye believed.**—Auth., following Tynd., “Have ye received . . . since ye believed.” The two aorists in the Gr. (verb and participle) point to one definite time, “when they believed” meaning, probably, when they made profession of their faith and were baptized. Compare Rom. xiii. 11, “Now is salvation nearer to us than when we *first* believed.”

**Whether the Holy Ghost was given.**—Compare John vii. 39, “the Spirit was not yet *given*” (Auth.). Gr., *εἰ Πνεῦμα Ἄγιόν ἐστιν*.

3 **Into what.**—Auth., “unto what.” Gr., *εἰς*, as in verse 5 and chap. viii. 16. Baptism as originally practised was a dipping or plunging, and the practice suggested the phrase “to baptize into,” which was applied (1) to the outward sign—the water; (2) to the inward grace—“the Spirit;” (3) to the name of Him who appointed this as one of the means of grace.

13 **Strolling.**—Auth., following Tynd., “vagabond,” too harsh a word, as we apply it now, for the Gr., which is literally “going about,” and is so rendered by Wycl. and Rhem., following Vulg. *circumeuntibus*.

15 **I know . . . I know.**—The former of the two Gr. verbs may be expressed thus, “I know him when I see him;” the latter, “I am well acquainted with him.” The latter is used once only in the Gospels, by St. Mark, but frequently by St. Luke in this book.

16 **Mastered them.**—So Rhem.; literally, “lorded it over them, as in Matt. xx. 25; 1 Peter v. 3. Auth., with Tynd., “overcame them.”

19 **Not a few.**—The Gr. is not the same as in verse 18.

**Curious arts.**—So all Engl. versions, following Vulg. *curiosa*. The Gr. *περιέργος* is translated, actively, “busybodies” in 1 Tim. v. 13; *i.e.*, “they that busy themselves about things which do not concern them.” Here it has a passive sense, “things that are beyond a person’s proper concern.” “Curious,” when used actively, retains the bad sense which belongs to its Latin original, “inquisitive, prying;” it is not commonly used in the passive

sense, with the bad meaning which it has here, as the rendering of *περιέργα*.

22 **Timothy.**—This name, in its familiar English form, enables us at once and always to identify the disciple to whom St. Paul addresses two affectionate Epistles with the faithful companion of whom we read in his other Epistles and in this book.

24 **Shrines of Diana.**—These were small models of the shrine of the temple (*ναός, sacrarium*), and of the image within the shrine, which were carried about as amulets. Auth., following Tynd., has “shrines for Diana,” which is not very intelligible. Similar models of shrines containing images of the Blessed Virgin, as of “our Lady of Loretto,” are offered for purchase to the pilgrims resorting to those shrines.

27 **Come into disrepute.**—Auth., “be set at nought,” which is the rendering of a different word, Luke xxiii. 11.

**And that she should even be deposed from her magnificence.**—By change in Gr. text for “that her magnificence should be destroyed.” The word rendered “magnificence” has reference to the title “great,” used just before and after, but “greatness” would not convey the same idea.

31 **The chief officers of Asia.**—Auth., following Tynd., “the chief of Asia.” The Gr., “Asiarchs,” was the official title of the ten officers elected annually by the principal cities of the Roman province of Asia, of which Ephesus was the capital, to preside over the festivals and games held in the different cities.

35 **Temple-keeper.**—All English versions, “a worshipper,” following Vulg., *cultricem*. The Gr. properly means “temple-sweeper,” and thenee keeper or warden of the temple; it was the title of honour borne on the coins of Ephesus and other cities which had the charge of important temples in Asia Minor. A drum of one of the huge columns of this temple of Diana is now in the British Museum. Her worship at Ephesus continued as late as the 5th century. (Wordsworth.)

37 **Robbers of temples.**—Auth., following Tynd., “robbers of churches.” The word “churches,” now totally inappropriate in reference to heathen temples, was frequently so applied by writers of the Elizabethan age. The Gr. word which is here used to describe the crime of sacrilege has been found in inscriptions among the ruins of the temple at Ephesus, denoting an offence to which the severest penalties were attached. (Plumptre.)

38 **The courts are open.**—Auth., “the law is open,” literally,

“the court days—the days for holding trials in the *agora*, or forum—are going on.” For this sense of *ἀγεσθαι* compare Matt. xiv. 6; Luke xxiv. 21.

**Accuse.**—The same word is thus translated here and at chap. xxiii. 28 by all Engl. versions except Auth., which here has “im-plead;” but the Gr. is not, like “impeach,” a technical term. (Comp. Rom. viii. 33.)

39 **The regular assembly.**—Auth., “a lawful assembly,” *i.e.*, the assembly of the citizens convened by the proper authority, and legally capable—which this tumultuary meeting was not—of passing decrees. Among the inscriptions discovered by Mr. Wood at Ephesus is one requiring that at every “regular assembly” (the same words as here) an image of Minerva (Athena in Gr.) shall be placed “above the bench on which the boys sit.” (*Plumptre.*)

40 **Accused.**—Auth., “called in question.” They were all in danger—even the town clerk himself, as one who was present—of being charged with riotous conduct.

**Riot.**—Auth., “uproar,” which is more properly used in chap. xx. 1 for another word. The one, *στάσις*, signifies a commotion of the people, an insurrection or riot (see Mark xv. 7); the other, *θόρυβος*, is the uproar or tumult caused by the commotion. (See Matt. xxvi. 5.)

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## CHAPTER XX.

1 **Took leave of them.**—So Wycl., Tynd., Cranm., and Rhem. Auth., following Genev., “embraced them.” The Gr. is properly “to salute,” either in leave-taking, as here, or on arrival, as at chaps. xviii. 22, xxv. 13. “Embracing,” at verse 10, is for another Gr. word.

3 **He determined.**—Auth., “he purposed.” He had “purposed” this before (chap. xix. 21), but had been for a time prevented.

4 **As far as.**—Auth., “into;” Gr., *ἄχρι*.

7 **Discoursed with them.**—Auth., “preached unto them.” The Gr. is often properly rendered “to reason;” but in Auth.

“dispute,” as in chap. xix. 8. Here also Vulg., followed by Wycl. and Rhem., has *disputavit*.

8 **We.**—By change in Gr. text for Auth. “they,” showing that St. Luke himself was an eye-witness of this miracle and of the attendant circumstances which he has narrated with such full detail.

9 **The window.**—The one large opening in the chamber. Auth., “a window.” The Gr. is, literally, “on the window,” *i.e.*, on the window-sill. Compare with this the fall of King Ahaziah through a lattice in his upper chamber (2 Kings i. 2).

**Borne down with deep sleep.**—Auth., with Wycl. and Tynd., “being fallen into a deep sleep.” Vulg., *cum mergeretur somno gravi*. The same word which is here in the present tense is repeated in the past; Auth., “he sunk down with sleep.” The meaning appears to be that as he sat he drooped in sleep, and by and by sunk down in it and fell over into the court below.

We may observe that the phrase “deep sleep” is idiomatic both in Greek and English.

**Discoursed yet longer.**—Auth., “was long preaching.” The Gr. is in the comparative, *ἐπί πλεῖστον*, and is so rendered in Auth. in the few places of this book and St. Paul’s Epistles in which alone it occurs in the New Testament.

10 **Make ye no ado.**—So Auth. in Mark v. 39, but here “trouble not yourselves.” The Gr. verb, like the cognate noun in verse 1, is suggestive of excitement and noise rather than “trouble,” though, etymologically, “trouble” may be nearly allied to it.

11 **The bread**—*i.e.*, of the Eucharist. The article is added in the Gr. text, being found in all the best MSS., and other authorities.

12 **The lad.**—Auth., with Tynd. and Cranm., “the young man.” Vulg., *puerum*. The Gr. is, *τὸν παῖδα*, not *νεανίαν*, as in verse 9.

13 **By land.**—Margin, “Or, on foot.” The latter is the literal meaning; but to go by land was usually to go on foot. (Compare Matt. xiv. 13.)

15 **We touched at Samos.**—The Gr. has this sense in classical writers, but is not used again with regard to navigation in the New Testament. So Vulg., *applicuimus*. Auth., “we arrived.”

16 **To sail past**—*i.e.*, without stopping there. Auth., “to sail by Ephesus,” which might mean to take that route—to take Ephesus in his way. Vulg., *transnavigare Ephesum*.

17, 28 “Elders,” “bishops,” or, as in the Margin, “*presbyters*,” “*overseers*.” The names of these officers show that the Church was becoming organised, and that Greek was the predominant language of its members; but the two names “elder” and “overseer,” or, as in the Gr., “*presbyter*” and “*bishop*,” do not indicate the existence at this early period of the two distinct orders of the ministry to which they were afterwards applied.

18 **Set foot in Asia.**—Auth., “came into.” The Gr.  $\epsilon\pi\epsilon\beta\eta\nu$  properly means “stepped.” So Vulg., *ingressus sum*.

**All the time.**—So Rhem. and Vulg., *per omne tempus*; Tynd. and Auth., “at all seasons;” probably because of the preceding words, “I have been with you,” as the Apostle could not say “I have been with you all the time” when he had been a long while absent; but with the corrected rendering “I was,” pointing back to his continuous residence, the difficulty and consequent error of the English translation is removed. The same correction as to time, by omission of “have,” is made throughout the speech of St. Paul.

19 **Lowliness of mind.**—The Gr.  $\tau\alpha\pi\epsilon\iota\omega\phi\rho\sigma\acute{\iota}\nu\eta$  is used only by St. Paul and (once) by St. Peter: it is more exactly rendered thus than by “humility,” which is complete in itself, without the addition of “mind” (as in Auth.).

20 **I shrank not.**—The Gr. is a nautical term, signifying to lower or take in the sails, and is appropriate in the mouth of one who had just landed from a sea voyage, and may have had the sails of ships in view as he spoke. St. Paul uses it again in verse 27. Here it is paraphrased in Auth., “I kept back nothing;” there it is rendered, “I shunned not to declare.”

31 **Admonish.**—Auth., “warn,” which represents another Gr. in Matt. iii. 7, and, like the Gr. in that place, does not of necessity imply the utterance of words, as does the Gr. here used by St. Paul.

35 **In all things I gave you an example.**—Auth., “I showed you all things.” The setting or being an example is the sense of this verb and its cognate noun in the New Testament; and that sense requires to be here emphatically expressed, as it shews the motive which the Apostle had for his conduct at the time, and for his mention of it afterwards. In all that he then did he gave them *an example*.

**He himself said.**—Auth., “he said.” It is satisfactory to find that in the Gr. the word “himself” is used in reference to

this, the only saying ascribed to our Lord in the New Testament which is not recorded in the four Gospels.

38 **Behold.**—Auth., “see;” Gr., *θεωρεῖν*. St. Paul, speaking of himself in verse 25, had used a more modest word, “ye shall see my face no more” (*ὑπερθε*). He would not say, as his disciples might affectionately and truly say, that his face was an object to be “beheld.” (Wordsworth.)

**Brought him on his way.**—So Auth. at chap. xxi. 5; but here, “accompanied him” (with Tynd.), which is the rendering of other words. The Gr. here is, literally, “sent him forward.”

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## CHAPTER XXI.

1 **Were parted from them.**—The same Gr. is used in Luke xxii. 41 and Acts xx. 30, and seems to imply a separation attended with pain or difficulty (literally, “torn away”). Beza has *avulsi ab eis*, as an improvement upon Vulg., *abstracti*. Auth. (alone), “gotten from,” which may, perhaps, have been intended to express colloquially the difficulty which the travellers had in “getting away” from their sorrowing friends.

1, 2 **Set sail.**—Auth., “launched,” “set forth.” See Note on chap. xiii. 13.

**Crossing over.**—See Note on Matt. ix. 1.

3 **Had come in sight of.**—“Had sighted.” Auth., “discovered,” which in its old sense of “uncovered” was correct. The Gr., *ἀναφαίνοντες*, was the nautical term for bringing the land in view by approaching it, and so bringing it up, as it were, above the horizon. In the New Testament “discover” only occurs here and in chap. xxvii. 39 (Auth.). In the Old Testament it is frequently found where “uncover” would now be more plain, as in Ps. xxix. 8.

4 **Set foot.**—Auth., “go up to.” Compare chap. xx. 18, and Note there.

7 **The voyage.**—More literal than “our course” (Auth.).

13 **What do ye, weeping . . . ?**—(As we should say, colloquially, “what are you about?”) So all English versions before

Auth., “what mean ye, to weep”—i.e., “by weeping?” which is neither literal nor idiomatic. Gr., *τι ποιεῖτε, κλαύσοντες*.

15 **Our baggage.**—Genev., “our fardels.” Auth., in the same sense, “our carriages;” but that word has long since exchanged the passive meaning, the thing carried, for the active, the vehicle which carries. For its old sense compare 1 Sam. xvii. 22; Isa. x. 28; Shakspeare, *K. John*, v. 7.

16 **An early disciple.**—One who had been a disciple from the beginning, from the great Pentecost. Compare Note on chap. xv. 7.

24 **Be at charges for them.**—Auth., “with them;” literally, “spend money upon them,” a test then, as now, of sincerity.

25 **Giving judgement.**—Auth., with Tynd., “and concluded.” The Gr. is simply the participle *κρίναντες*. Compare, as to this combination of verb and participle, chap. v. 30.

26 **Declaring.**—Auth., “to signify.” The Gr. means not merely “signifying,” as by an outward sign or token, but “announcing publicly,” up and down, to everyone whom he met (*διαγγέλλων*).

31 **Were seeking.**—Auth., “went about to kill him,” an obsolete phrase (as in John vii. 19).

**In confusion.**—So Rhem., literally following the Gr. Auth., “in an uproar.”

**Came up.**—and 32 **Ran down upon them.**—Auth., “came” . . . “ran down unto.” Attention to the prepositions in these and like instances tends to make the narrative more graphic and vivid.

33 **Inquired.**—See Note on Matt. ii. 4.

34 **To be brought.**—Auth., “to be carried.” The Gr., *ἀγερθαί*, does not imply anything more than the “conducting” of the prisoner, as at verse 37.

37 **Dost thou know Greek?**—Vulg., literally, *Græci nosti?* The idiom is the same in Greek and Latin, and implies no ellipsis of *λαλεῖν* (Alford, Wordsworth). Wycl, “Canst thou Greek?” All subsequent versions, “Canst thou speak Greek?” Luther, “*Kannst du Griechisch?*”

38 **Stirred up to sedition and led out.**—The two Gr. verbs are both transitive.

**Men of the assassins.**—So Tynd. and Rhem.; Auth., “men that were murderers.” These cut-throats—*sicarii* as they were

called in Latin, from the dagger in form of a sickle or scimitar with which they were armed; “bandits” or “brigands” as they would now be called—were at once zealots and mercenaries, ready to kill on their own account, or to let themselves out to others for any deed of violence—*e.g.*, to Felix, for the assassination of the high priest Jonathan. (Josephus, *Antt.* xx. 8, § 5; *B. J.* ii. 13, § 3.)

39 **I am a Jew.**—So Wycl.; Auth., after Tynd., “I am a man which am a Jew,” thus giving prominence to the word “a man,” which, though idiomatic in Gr., is a redundant expletive, almost a vulgarism, in English.

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## CHAPTER XXII.

2 **They were the more quiet.**—Auth., “they kept the more silence.” The Gr. is here *ἡσυχία*, “quietness,” not, as in chap. xxi. 40, *σιγή*, “silence.”

It may be observed that the Apostle, speaking to his Jewish audience, gives himself the same honourable and distinctive title, *ἀνὴρ*, with which he addresses them; whereas, in his answer to the Roman commander, chap. xxi. 39, he calls himself by the humbler generic name *ἀνθρώπος*. See Note on chap. xxi. 39.

3 **Instructed.**—So Genev. and Rheem.; Auth., “taught.” Compare Acts vii. 22.

**Strict.**—Auth., “perfect.” So again in chap. xxiii. 15. The Gr. denotes “precision.” Compare chap. xxvi. 5, “the most straitest sect.”

**Zealous for God.**—As in chap. xxi. 20, “zealous for the law.” Auth., “zealous toward God.” The meaning is “zealous for the honour and glory of God;” “zealous toward God” would rather mean “in my personal devotions and obedience to Him.”

4 **This Way.**—In a speech to the unbelieving Jews the Apostle does not use the more familiar expression “the way,” by which the believers among themselves spoke of their common faith.

5 **Them also which were there.**—The Gr. *καὶ*, not translated in Auth., has the same emphasis as in chap. xxvi. 11, “I persecuted them even unto strange cities.”

**To bring them also which were there**—i.e., the disciples who were there—unto Jerusalem in bonds.—For Auth., “which were there bound unto Jerusalem.” The inversion of the order precludes the supposition that there were already some in Damascens “bound,” imprisoned for their faith, whom he was to bring to Jerusalem.

7 **Unto.**—Not “upon,” as in chap. ix. 4. Here the preposition is *eis*, not *en*.

13 Margin, “Or, received my sight and looked upon him.” The Gr., *ἀναβλέπω*, is capable of two meanings, (1) “to recover sight,” (2) “to look up,” according as the preposition *ἀνά*, which enters into it, is taken to mean “again” or “up.” In verse 12 it has the former meaning, “receive thy sight;” in this verse, according to the suggestion of the Margin, it may be a pregnant phrase, involving both meanings, “I saw again, and seeing looked up on him.”

14 **Hath appointed.**—See Note on chap. iii. 20.

**The righteous one.**—See Note on chap. iii. 14.

**Hear a voice from his mouth.**—Referring to the voice heard by the Apostle at his conversion. So Rhem. alone; all other versions, “hear the voice of his mouth;” one of the inaccuracies caused by the fluctuations and uncertainty of our translators with regard to the article, which is not either expressed or implied in the Gr. The preposition *εκ*, “from,” is in the Gr., but not in Auth.

15 **A witness for him.**—All English Versions, “his witness.” Gr., *μάρτυς αὐτῷ*.

16 **His name.**—By change in Gr. text for “the name of the Lord.” This passage, therefore, becomes an authority for invoking the “Righteous One,” the Lord Jesus, especially at baptism.

20 **Thy witness.**—The Gr. is the same here as in verse 15; and so all the versions before Auth., which here has “martyr;” this, though altered in meaning, is only the Gr. *μάρτυρ*, “witness,” in English letters.

“To his death.”—(Auth.) Omitted by change in Gr. text, and not given in Vulg., Wycl., or Rhem.

24 **Shouted.**—Auth., “cried against him.” The Gr. is not the same as in verse 23. Comp. chap. xii. 22.

25 **Tied him up with the thongs**—i.e., with the ligatures

which kept the body extended and fixed while under scourging. Auth., “bound with thongs,” overlooking the significance of the article.

26 **What art thou about to do?**—By change in Gr. text for Auth., “Take heed what thou doest.”

28 **This citizenship.**—Auth., with Wycl. and Tynd., “this freedom,” which may be defended on the analogy of our municipal franchise, which is called the “freedom” of the city, borough, &c. It was the Roman *jus civitatis*, here expressed in Gr. by *πολιτεία*, another form of which in the New Testament occurs once again, Phil. iii. 20, and is there inappropriately rendered “conversation” (Auth.).

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### CHAPTER XXIII.

4, 5 The vehement emphasis laid on the title “high priest” by the bystanders, and the toning down of that emphasis by the omission of the article in St. Paul’s reply, if at all to be given in translation, would be represented thus: “the high priest of God revilest thou . . . I wist not, brethren, that he was high priest.”

6 **A son of Pharisees.**—So by change in Gr. text, with Vulg., Wycl., and Rhem., for “the son of a Pharisee” (Auth.); his ancestors were Pharisees.

9 **Clamour.**—The word is so translated in Eph. iv. 31 (Auth.); here, as elsewhere, “cry.”  
“Let us not fight against God” (Auth.). Omitted by change in Gr. text, as having probably been interpolated to complete the sentence from the speech of Gamaliel, chap. v. 39.

14 **To taste nothing.**—So Wycl., following Vulg., *nos nihil gustaturos*. All other Versions, “We will eat nothing.” Gr., *γεύσασθαι*.

15 **As though ye would judge of his case more exactly.**  
—Auth., “enquire something more perfectly concerning him.” The Gr. *διαγιγνώσκειν* denotes the inward mental process of discernment, which is to be the ground of judgment, not the “enquiry” which leads to it, for which the usual word is employed in verse 20.

16 The marginal alternative is not improbable which takes the Gr. participle, not as “having come to the castle,” but as “having come in upon them, the conspirators,” so as to overhear them while concerting their plot together.

22 **Signified.**—Auth., “shewed.” The same Gr. as in verse 15; ἐμφανίζω is properly “to give information.”

25 **After this form.**—Auth., “manner.” The Gr., *τύπον*, “type,” as applied to the contents of a letter, is a *précis*, or summary.

27 **Was about to be.**—More perspicuous than Auth., “should have been,” which is now understood as an indirect way of saying, “ought to have been.” “Slay,” not “kill,” has been the rendering of ἀναιρέσθαι in chap. xxii. 20 (Auth.).

**The soldiers.**—Those, namely, that were under his command. Auth. (alone), “an army,” strangely overlooking the article, which is given in Rhem., “the band,” and even by Wyel., “mine host.” Vulg., *cum exercitu*, whence Tynd., “with soldiers,” and Auth., “with an army,” returning more nearly to the meaning of the noun, but making more necessary the expression of the article.

There are several slight alterations, caused by changes in the Gr. text of this letter and the following chapter, which it seems needless to specify, as they scarcely affect the interpretation.

35 **I will hear thy cause.**—This is the full meaning of the Gr., not simply “I will hear thee,” as Auth. The compound verb implies a thorough “hearing” in a judicial sense, not a listening to what the prisoner had to say. This was according to the rule of Roman law, which required that a case sent from one authority to another, with a statement in writing, should be heard over again *ab initio*. Digest. 48, tit. 3, cap. 6.

**Herod's palace.**—Auth., “judgment hall.” (Comp. Mark xv. 16; John xviii. 28.) The city of Cæsarea was built in a style of great magnificence, with a breakwater to make it a safe harbour for shipping, and all the other requirements of a port, as well as a splendid palace, amphitheatre, and other edifices required for a city of the first magnitude. The palace was at this time occupied by the Roman governor, the *Procurator* of Judæa.

## CHAPTER XXIV.

**2 Much peace.**—So Wycl. and Rhem. Auth., with Tynd., “quietness,” which represents a different word. See chap. xxii. 2; 2 Thess. iii. 12. It is important to observe this, as the adroit flattery of Tertullus is shewn by his thus addressing Felix, who had assumed the title of “Pacificator” of the province, in consequence of the partially successful measures which he had taken for suppressing the assassins (the *sicarii* mentioned in chap. xxi. 38) and the outlaws, whom he afterwards employed as instruments of his own cruelty (Josephus, *Antt.* xx. 3, 4, and *Bell. Jud.* ii. 3).

**Evils are corrected.**—So Wycl. and Rhem., following Vulg. *multa corrigantur*. By change in Gr. text for Auth., “very worthy deeds are done.” In spite of these reforms, Felix was recalled two years afterwards, on the complaint of the Jews, for his misgovernment. Another piece of sycophancy on the part of Felix is his speaking of the “providence” of Felix, a word used by the Romans only of their gods, and, as may be seen on the coins, of their emperors.

**3 In all ways.**—All English versions, “always.” The phrase has no reference to time.

**6 “And would have . . . unto thee” (verse 8).**—(Auth.). Omitted by change in Gr. text.

**14 A sect.**—All English versions, “heresy,” which is the Greek word in English letters. Though now applied specially to erroneous Christian doctrine, as a consequence of choosing for oneself, the word in its original meaning is “a choice, or choosing,” and was in ancient times used to designate the Jewish and Greeian *schools* of philosophy, not specially their particular *doctrines*. The same word is used by Tertullus in verse 5; and to his use of it the Apostle is here alluding.

**15 Look for.**—So Vulg., Tynd., and Rhem. The Gr. denotes expectation rather than acceptance, in which sense Auth. has “allow.” Comp. chap. xxiii. 21.

**18 Amidst which.**—By change of Gr. text for “whereupon” (Auth.). The relative *ἐν αἷς* refers to the “alms and offerings” in the last verse.

**But there were . . .**—The change of construction and the consequent break in the sentence result from the insertion of *δέ* in the Gr. text.

19 **To make accusation.**—Auth., “to object.” The Gr. is the same as in verse 2.

22 **I will determine.**—Comp. Note on chap. xxiii. 15, where the Gr. is the same, also xxv. 21.

23 **Indulgence.**—Auth., “liberty,” which would be in contradiction of what is said as to his being still detained in custody. What is meant is a remission of the military rules of imprisonment.

25 **Temperance.**—Margin, “Or, *self-control*,” gives the true sense of the Gr. *ἐγκρατεία* and the Latin *temperantia*, as those words were used of old.

**Was terrified.**—Auth., with Tynd., “trembled,” following Vulg., *tremefactus*. The Gr., *ἔμφοβος γενόμενος*, denotes the inward feeling, not the outward sign of alarm.

**The judgement to come.**—By which even judges must be judged. The article is omitted in all English versions except Rheem.

27 **To gain favour with the Jews.**—Auth., “to shew the Jews a pleasure.” The Gr. is, literally, “to lay down or deposit a favour with the Jews.”

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## CHAPTER XXV.

4 **Was kept in charge.**—The full meaning of the Gr., *τηρεῖσθαι*, is not shewn by “was kept” (Auth.).

5 **Them . . . which are of power among you.**—i.e., “your principal men” (verse 2). So, in substance, Wycl. and Rheem. with Vulg., *potentes*. Auth., “them which are able,” following Tynd., thus leaving it uncertain whether men of ability are intended (as Rheem.), or men who were able to go. For the sense of “powerful” given here to *συνατοί* see 1 Cor. i. 26; it is common also in Josephus and classical authors.

**Amiss.**—Comp. Luke xxiii. 41 and Acts xxviii. 6 (and Note there) for the same rendering of *ἀτοπον*, which Auth. in this place paraphrases by “any wickedness.”

6 **Not more than eight or ten.**—By change in Gr. text for “more than ten” (Auth.).

9 **To gain favour.**—Comp. chap. xxiv. 27, and Note there.

11 **If then I am a wrong-doer.**—Auth., “If I be an offender.” The Gr. *ἀδικῶ* signifies hurt or wrong committed by one against another; “an offender” is one who breaks the law.

**Can give me up unto them.**—So Wycl. and Rhem., following Vulg., *donare*. Auth., with Tynd., “deliver me unto them.” The literal rendering would be “grant me by favour,” corresponding to the word twice used by St. Luke above, in verse 3 and xxiv. 27, as to the treatment of St. Paul by the Roman governors with a view to “gaining favour” of the Jews; so that his use of this word has probably a special significance, showing an apprehension that Festus would yield to this motion.

14 **Laid Paul's case before the King.**—So, in substance, Tynd.; Auth., “declared;” Vulg., *indicavit*. Like most of the fifteen words for which “declare” is used in Auth., the Gr. has a special sense of its own, “to refer or submit a matter to another person,” as in Gal. ii. 2, the only place of the New Testament, besides this, in which it occurs.

15 **Sentence**—*i.e.*, of condemnation; *καταδίκην*, for *δίκην*, “judgment” (Auth.), by change in Gr. text.

16 **Custom.**—Auth., “manner.” See Note on chap. xv. 1.

**Give up.**—Festus repeats the word used by Paul at verse 11. “To die.”—(Auth.) Omitted by change in Gr. text.

**Opportunity.**—Auth., “licence.” Literally, “place,” as in Heb. xii. 17.

18 **Evil things.**—“Evil” is added in Gr. text. They brought no criminal charge against him, but questions relating to their own religion. They were not so wise in their generation as those who brought our Lord before Pilate, and, dropping their own grievance against Him, charged Him with an offence of which they knew the Roman Governor could not decline to take cognizance.

19 **Religion.**—Auth., following Tynd. and Rhem., “superstition.” See Note on chap. xvii. 22.

20 **Being perplexed.**—Auth., “I doubted.” Comp. chap. ii. 12. The Gr. is literally “being perplexed as to the inquiry concerning these things.”

21 **The decision.**—Auth., “the hearing.” The Gr. is the same as in chap. xxiv. 22.

**The Emperor.**—Auth., “Augustus.” This title was conferred by the Romans on Octavius, B.C. 27, and adopted by all succeeding Emperors as an official title, as we entitle a sovereign “His Majesty;” “Augustus” was represented in Gr. by Σεβαστός (*Sebastos*). The “Augustus,” or Emperor, at this time was Nero.

22 **I could wish.**—Comp. Rom. ix. 3. Auth., “I would.” Gr., literally, “I was wishing.”

24 **Made suit to me.**—“Have dealt with me.” The Gr. is, “to entreat one person on behalf of, or against, another.” Comp. Rom. viii. 26, xi. 2.

27 **In sending a prisoner.**—This idiomatic rendering of the Gr. participle is rarely so convenient as it is here. Auth., “to send a prisoner, and not,” &c., which, in meaning, is the same.

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## CHAPTER XXVI.

5 **The straitest sect.**—Auth., following Tynd., “the most straitest.” There is nothing in the Gr. corresponding to this hyperbole: and it is the only instance of the double superlative in the Bible, though the expression “the Most Highest” occurs several times in the Psalter of the Prayer-book; and there are a few such phrases as “most unkindest” in Shakespeare.—(Bishop Charles Wordsworth, “Shakspeare and the Bible.”)

6 **I stand here to be judged.**—Auth., “I stand and am judged.” The Gr. is, literally, “I stand being judged.”

7 **Earnestly.**—Auth., “instantly.” Comp. chap. xii. 5.

**To attain.**—All English versions, “to come.” Comp. Phil. iii. 11. The Gr. *κατατίθω* is used several times by St. Paul in this sense.

**Concerning.**—Auth., “for the sake of.” Gr., *περὶ*.

**By the Jews.**—The emphatic mention of the Jews is enforced by the subsequent appeal to the king, as himself knowing that this hope was entertained by the Jews. The article being now omitted by change in the Gr. text, the words might be rendered with a still stronger emphasis, “by Jews, O King!”

8 **Why is it judged incredible with you, if God doth raise the dead?**—Auth., following Tynd., “Why should it be thought . . . that God should raise the dead?” This gives a very clear meaning, but not all the significance of the original. “If God raises the dead (as He does), why is it pronounced with you (in your judgement) to be a thing incredible?” The conjunction *εἰ*, here joined with the indicative mood of the verb, assumes the thing stated to be true. “Supposing the thing to be a fact, as it is, why by you self-constituted judges is it pronounced incredible?”

10 **My vote.**—Auth., “voice.” Vulg., *detuli sententiam*. Tynd., “gave the sentence.” Gr., *ψῆφον*, properly the pebble used in voting.

11 **I strove to make them blaspheme.**—All English versions, “I compelled them to blaspheme,” following Vulg. *compellebam*; a notable instance of the serious misconceptions which are caused in translation by not distinguishing carefully the tenses of the Greek verb. The rendering of Auth. implies that Saul succeeded, by his threats, in inducing some of the saints to renounce their faith and blaspheme their Lord; what he really says is, that he endeavoured to make them do so. Had he been successful he would have used not the imperfect tense, but the aorist.

18 **That they may turn.**—Margin, “Or, *to turn them*.” The verb may be either transitive or intransitive, as in verse 20; all English versions previous to the Auth. and the Vulg. take it intransitively; and St. Luke, who uses it in his Gospel and in this book much more frequently than any other writer of the New Testament, scarcely ever makes it transitive.

20 **Worthy of.**—Auth., “meet for.” See Note on Matt. iii. 8.

22 **Having therefore obtained the help that is from God.**—That help which He alone can give. Auth., “having obtained

help of God." The word rendered "help" is properly "succour" given to one who is beset with enemies.

**I stand.**—So Wycl. and Rhem.; Vulg., *sto*; Auth., following Tynd. (weakly), "I continue." Gr., ἔστηκα. "Stand therefore," says the Apostle, "having girded your loins with truth." It was a favourite word with him, and ought not to be taken away from him here.

23 **Must suffer.**—Auth., "should suffer," as Beza, *passurum esse*. The Gr. παθητός, "subject to suffering," *passibilis*, does not occur again in the New Testament. Comp. Luke xxiv. 26.

**That he first by the resurrection of the dead** (*i.e.* by the general resurrection of the dead, of which he was the first example) **should proclaim, &c.**—Auth., "that he should be the first that should rise from the dead, and should shew." The Gr. is literally not "by," but "out of" (ἐξ), "the resurrection of the dead." "Out of," or "by means of," that universal fact, exemplified in his own person. He was to "proclaim a light" (*καταγγέλλειν*), not as Auth., "to shew." He was to "bring life and immortality to light."

24 **Thou art mad.**—Auth., "beside thyself." The verb here is cognate to the noun at the end of the sentence.

**Thy much learning.**—The English idiom aptly gives the force of the Gr. article, which is lost in Auth., "much learning." Vulg., *multæ literæ*.

**Doth turn thee to madness.**—So Rhem., following Vulg., *te ad insaniam convertunt*, and Wycl., "many letters turn thee to woodness" (madness). Auth., "doth make thee mad." The Gr. περιτρέπει is, literally, "doth turn thee round," reminding us of the English phrase, "his head is turned."

25 **Most excellent.**—The same title of honour is given to Theophilus in Luke i. 3.

28 **With but little persuasion.**—This difficult and in some degree ambiguous sentence has received various interpretations. The word "almost," derived by the Auth. from the Genevan Version (and Beza, *propemodum*), gives a clear and pointed sense both to the words of Agrippa and to the reply of St. Paul, and furnishes a text which for many generations has been enlarged upon as an undoubted saying of the Apostle. But a meaning is thus put on the phrase, *ἐν ὅλιγῳ*, which it has not elsewhere in the New Testament, nor in any classical author, and which would be expressed by *παρ' ὅλιγον*. Its true and only meaning is

“in a little” (as in Eph. iii. 3, “in few words”), “in a short space or time,” and thus the sentence would run, “In a few words thou art persuading me.” At this point another difficulty arises from the adoption in the Gr. text of “to make” instead of “to become” ( $\piοιησαι$  for  $\gammaενέσθαι$ ), and the sentence is completed thus: “In a few words thou art persuading me with a view to making a Christian of me.” This conjunction of words, though harsh both in Greek and English, is not without example in the New Testament, and it may be softened by a paraphrase which preserves the meaning, and makes the sentence consistent with the position of the speaker. He says with a sneer, “In a short speech, in a summary way, thou art persuading me, working upon me, to make a Christian of me;” or in other words, “With but little persuasion thou wouldest fain,” &c. To which St. Paul replies, “Whether with little or much [and he is ready to use few words or many, little or much persuasion, as the case may require] I would to God,” &c. As to the construction of  $\piειθεις ποιησαι$  comp. chap. xv. 10, 14.

Chrysostom considers that Agrippa used the phrase,  $\epsilon\nu \deltaλιγφ$ , in one sense, and Paul took it in another. Erasmus says “it is not easy to give a satisfactory translation of the passage.” He renders it, *modicā ex parte persuades*.

30 “When he had thus spoken.”—(Auth.) The omission of these words in the Gr. text leaves us to imagine a movement on the part of Agrippa, followed by an abrupt termination of the hearing.

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## CHAPTER XXVII.

1 **The Augustan band.**—Auth., “of Augustus’ band.” The Gr. is an adjective. The Augustan cohort or “band” was probably the bodyguard of the Emperor Nero, consisting of 3,000 young men of the equestrian order, who attended him for the purpose of applauding him at the theatres in which he gave his recitations.

3 **Kindly.**—Is a better equivalent of the Gr., “philanthropically,” than the rendering of all English versions, “courteously,” following Vulg., *humanè*. (Comp. chap. xxviii. 2, “shewed us no common kindness.”)

4 **Under the lee of Cyprus.**—Auth., with Rhem., “under Cyprus,” following Vulg. *subnavigavimus*. Wycl., “undersailed.” Tynd., “sailed hard by.” Their course was probably along the east coast of the island, from Salamis to Dinaretum, the most northern point, and thence along the north-west coast till they struck across the open sea straight to Myra, on the coast of Asia Minor.

7 **Were come with difficulty.**—All Engl. versions, “scarce were come.” The Gr. is *μόλις*; and so in verses 8 and 16.

8 **Coasting along it**—i.e., Crete. Auth., “passing it,” which would refer to Salmone. The course was along the south coast of Crete, the wind being now from the north-west.

9 **The voyage.**—Auth., “sailing.” The same Gr. as in next verse, i.e., the voyage to Italy.

**Gone by.**—Avoids the jingling sound of “fast . . . past” (Auth.).

10 **Injury and much loss.**—Auth., “hurt and much damage,” but at ver. 21, for the same words, “harm and loss” (Comp. Phil. iii. 7).

12 **To put to sea.**—Auth., “to depart.” The Gr. is the same as in verses 2, 4.

13 **They weighed anchor.**—Auth., “loosing thence.” The Gr., *ἀπαντες*, “lifting,” is a nautical term used in Gr. authors (e.g., Thucyd. ii. 23), but not again in the New Testament.

**Sailed along Crete, close in shore.**—Auth., “sailed close by Crete.” The Gr., *ἄστον* (asson), “close,” was in early times supposed to be the name of the small island Assos lying to the north of Crete, or of a town on the south coast which the ship was passing; and it was so rendered in the Vulg., and in Engl. versions previous to the Genev. of 1557.

14 **There beat down from it**—i.e., from the land, from Crete. Genev. and Auth., “against it,” i.e., against the ship. The Gr., *κατ’ αὐτῆς*, is the same construction which is found in Homer to express the wind “blowing down from the mountains.” (Alford.)

**Euraquilo.**—The Latin name for the north-east wind. By change in Gr. text, for Auth. “Euroclydon,” which is not known to have been the name of any wind, but may have been the local or nautical term. Vulg. has *Euraquilo*, and so have Wycl. and Tynd., who translate it “north-east.”

15 **Face the wind.**—Auth., “bear up into the wind,” expresses

the same thing better than Vulg., *conari in ventum*, or Tynd., “resist;” but better still is “face the wind,” as the equivalent of the idiomatic *ἀντοφθαλμεῖν*, “look at the wind, eye to eye.” A large eye was commonly painted on Greek ships, and the practice is not uncommon now on the boats of the Mediterranean.

**We gave way to it, and were driven.**—Auth., “we let her drive.” Literally, “giving way, we were borne along.”

16 **Canda.**—By change in Gr. text for “Clanda” (Auth.), an isle about twenty miles south-west of Crete.

**We were able, with difficulty.**—Auth., “we had much work.”

**To secure.**—Auth., “to come by.” Gr., literally, “to become masters of.”

17 **The Syrtis.**—The much dreaded quicksand on the north coast of Africa, lying south-west of Crete. Auth., following Wycl., translates it “the quicksands.” Tynd., following Vulg., leaves it untranslated.

**Lowered the gear**—i.e. (probably), they sent down on deck the heavy yard which carried the mainsail, together with the ropes and rigging attached to it. So Bede, *laxantes antennas*. Vulg., *submisso vase*, which, however, has been misunderstood by the English translators, rendering it “vessel,” except Auth., which has “strake sail;” this in its turn has been objected to by nautical authorities as being the worst thing that could have been done, as in that case the sailors, foreseeing a danger, would have deprived themselves of their only means of avoiding it. Some sail, though a low one, was necessary to keep the ship steady, otherwise she would pitch about, and knock herself to pieces. The very careful investigation which this and every detail of St. Luke’s narrative received from the late Mr. Smith, of Jordanhill, has thrown a flood of light upon this chapter, and his views have been followed by all recent expositors.

**So were driven.**—“So,” i.e., “in this state,” with the ship undergirded, with stormsails set, and on the starboard tack, which was the only course by which she could avoid falling upon the Syrtis. (Smith, *Voyage and Shipwreck of St. Paul*, p. 72.)

18 **Laboured exceedingly.**—The Gr. does not mean “being tossed,” as Auth., following Vulg., *tempestate jactatis*, but “being hard pressed;” in nautical phrase, “labouring.”

**To throw the freight overboard.**—Auth. (in general terms), “lightened the ship.” Vulg., *jactum fecerunt*. The Gr. is a

technical term, used in Jonah i. 5 (LXX.) and in classical authors, as *Æschylus* (*S.C.T.* 755), for throwing overboard the cargo and whatever the ship carried that could be spared.

19 **They cast out.**—By change in Gr. text for “we” (Auth.). According to this reading the passengers were not called upon to help the ship’s company.

**The tackling.**—Margin, “Or, *furniture*,” as bels, &c. The Gr. is wide enough to include all movables.

20 **Shone upon us.**—More exact than Auth., “appeared.” Vulg., *apparentibus*.

21 **When they had been long without food.**—Auth., “after long abstinence.” So Tynd.; Wycl. and Rhem., “fasting.” “Abstinence” implies a voluntary refraining from food, which is not in the Gr.; their anxiety may have taken away all inclination for food.

**Gotten.**—Is more according to Engl. idiom than “gained” (Auth., with Genev. and Rhem.), as applied to “injury and loss.” The Gr. idiom *κερδησαι* is preserved in the Latin *lucri facere* (Vulg.).

27 **To and fro.**—So Genev.; here a more appropriate phrase than “up and down” (Auth.). The Greek is rendered “spread abroad” in chap. xiii. 49.

*The sea of Adria.*—Auth., “in Adria,” which is not very intelligible to the English reader. The name at that time included much more than is now meant by the “Adriatic.” The ancient geographer Ptolemy applies it to the whole of the sea that washes the shores of Sicily on the west, and Crete on the east; so that the ship, in going from one island to the other, was in the Adriatic all the while. The southern part of it, however, was also known by the Romans as the “Ionian Sea,” and the most northern part, the Gulf of Venice, was called the “Adriatic Gulf.”

**Surmised.**—Auth., “deemed,” which denotes a more decided opinion than the Gr. *ὑπερβούν*, “suspected,” the cognate noun to which is rendered “surmising” in 1 Tim. vi. 4 (Auth.).

27, 30 **Sailors.**—Auth., “shipmen,” which, though corresponding exactly to the Gr., and to the Latin *nauta*, is now obsolete.

29 **Be cast ashore.**—Auth., “fall upon rocks.” The Gr. is literally “fall off,” i.e., be cast off from the sea by the action of the waves.

**Rocky ground.**—Auth., “rocks,” literally, “rough places.”

30 **Seeking.**—So Wycl. and Rhem. The Gr. signifies not that they were about to do it (Auth.), but that they were seeking, planning, how to do it.

**Would lay out anchors.**—*i.e.*, at cable’s length, for which purpose they would have to go off in a boat. Auth., “cast out.” Vulg., followed by Wycl. and Rhem., *extendere*.

34 **For your safety.**—Genev., “safeguard.” All other versions, “health,” which was formerly not limited as it now is to the condition of body and mind. Thus in Luke i. 77 Wycl. has “science of health,” where all that followed have “knowledge of salvation;” and in Ps. lxvii. 2 we have, both in the Auth. and the Prayer-book, “thy saving health.”

**There shall not a hair perish.**—(So Wycl. and Rhem.) By change in Greek text for “fall” (Auth.). Vulg., *peribit*, whence probably Shakespeare, *Tempest*, i. 2—

“Prospero. But are they, Ariel, safe?  
Ariel. Not a hair perish’d.”

39 **Perceived.**—Auth., “discovered;” *κατενόουν* here has its usual sense, as at Matt. vii. 3, &c.

**A . . . bay.**—Auth., “a creek.” Previous English versions, “a haven.” Vulg., *sinum* (a bay). The Gr. is “a bay,” whether small or large. The place now identified as the scene of the events here narrated may be described as a small bay, a creek.

**With a beach.**—A smooth shore, *ἀγαλός*, as opposed to a rocky shore, *ἄκτη*. (Comp. Matt. xiii. 2, &c.)

**Drive the ship upon it**—*i.e.*, upon the beach. Auth., “thrust in the ship,” *i.e.*, into the “creek.” The Gr. is properly to “strand” a ship, to run it aground, and is used in that sense by Thucydides.

40 **Casting off the anchors.**—*i.e.*, detached them from their connection with the ship; the very reverse of “taken up the anchors,” as all English versions, following Vulg. Compare verse 20, where the same Gr. is “taken away.”

**They left them in the sea.**—*i.e.*, the anchors. See verso 29. Auth., following Tynd., “they committed *themselves* to the sea,” and so Vulg.; by *themselves* probably meaning the ship, for they themselves continued in the ship. But the Gr. entirely forbids this interpretation.

**The foresail.**—It could not be “the mainsail,” as Auth., with Tynd., the yard and rigging of which had been brought down upon deck (verse 17), and afterwards, most probably, thrown overboard. The Gr. word, *artemon*, has been used in mediaeval times by the French and Venetian sailors, and applied by the former to the sternsail, by the latter to the foresail, which was also with the Venetians the mainsail; and hence probably has arisen the mistake with regard to the meaning which it had in ancient times, and which it has in this place. The word is not found in any other Gr. writer (Smith, “*Voyage*,” &c.).

41 **The vessel.**—All English versions, “the ship.” The word is here changed. That which hitherto has been a *πλοῖον*, capable of sailing, is now reduced to a wreck, a mere hulk, and is called *ναῦς*, a word not again used in the New Testament. (*Wordsworth*.)

**Began to break up.**—Auth., “was broken.” The Gr. imperfect denotes a process of dissolution or breaking up (*ἐλύετο*).

43 **Desiring to save Paul.**—Not “willing” only, as Auth., but intent upon doing it, *βουλόμενος*.

**Should cast themselves overboard, and get first to the land**—*i.e.*, that the others might be encouraged by their example, and might also have their assistance, if they required it.

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## CHAPTER XXVIII.

2 **The barbarians.**—So Auth. in verse 4, and in the four places in which the same word occurs in St. Paul’s Epistles; but here, “the barbarous people.” The word was used to designate those who were neither Greeks nor Romans, without implying that they were, in the modern sense of “barbarous,” rude and uncivilised.

**No common kindness.**—Auth., “no little kindness,” but in chap. xix. 11, “no common miracles.” Gr., *οὐ τὴν τυχοῦσαν*. By the same word Longinus describes Moses as “no common man;” literally, “not to be met with by chance,” or “every day.”

3 **By reason of the heat.**—Auth., “out of the heat.” The Gr. preposition is by change in Gr. text  $\delta\pi\acute{o}$ , not  $\epsilon\kappa$ . For  $\delta\pi\acute{o}$  in this causal sense see Matt. xviii. 7.

4 **The beast.**—The Gr. is  $\vartheta\eta\pi\lambda\sigma$ , “wild beast.” There is no need to insert *venomous*, as in Auth.

**Justice.**—Auth., “vengeance.” Gr.,  $\delta\pi\acute{u}k\eta$ . With this personification of justice may be compared Sophocles, *Antigone*, 544.

**Hath not suffered.**—The verb is in the past tense, the aorist. The horrified bystanders consider him to be already as good as dead.

6 **Expected that he would.**—Auth., with Tynd., less exactly, “looked when he should.”

**Swollen.**—The Gr.  $\pi\gamma\mu\pi\sigma\sigma\alpha$  properly means “to take fire,” “to become inflamed” (as applied to a wound); and one of the serpents of Africa was named *Prestes* from this word, which was thought to describe the effect of its bite. Compare Lucan, *Pharsalia*, ix. 790.

**Nothing amiss.**—Auth., “no harm.” The Gr.  $\delta\pi\acute{u}t\omega\sigma$ , which occurs also in chap. xxv. 5, and in St. Luke’s Gospel xxiii. 41, means properly “out of place,” and may be applied either to a misdeed or to physical derangement and suffering: its best equivalent in English is “amiss.”

7 **Lands.**—So Crann. and Rhem.; Auth., following Genev., “possessions;” Vulg., *prædia*, whence Wyel., “manors,” and Tynd., “a lordship.” The Gr. is  $\chi\omega\pi\alpha$ , for which compare chap. i. 18.

**Entertained us . . . courteously.**—Auth., “lodged us courteously.” The Gr. verb is properly to entertain a guest, as at chap. x. 23; Heb. xiii. 2. The adverb (not the same as in chap. xxvii. 3) is  $\phi\lambda\phi\pi\sigma\omega\sigma$ , “with a friendly disposition.”

8 **Fever and dysentery.**—Auth., “a fever and a bloody flux.” The malady is specified by St. Luke with medical precision. “Fever” in the Gr. is the plural “fever fits,” and signifies an intermittent fever, which Hippocrates describes as an accompaniment of dysentery. The same type of that disease is said to be still prevalent in the island of Malta.

9 **Were cured.**—Auth., “were healed.” The Gr. is not the same as in verse 8. The one properly refers to the actual removal of the malady, the other to the care or “cure” (*cura*), the treatment by means of which the restoration to health is effected.

10 **When we sailed, they put on board.**—Auth., “when we departed, they laden us.” The Gr. for “sailed” is the same as at chap. xx. 13, and attention to the meaning of it, and of the verb which follows, prevents the otherwise possible supposition that the departing travellers were themselves “laden” with things needful for the voyage.

11 **The twin brothers**—*i.e.*, as in Auth., “Castor and Pollux.”

12 **Touching at.**—Auth., “landing at.” The Gr. is the reverse of the word rendered “set sail” at verse 11. This is properly “going *down* from sea to shore,” that (in verse 11) is “going *up* from shore to sea.”

13 **Made a circuit.**—Auth., following Tynd., “fetched a compass,” a good old English phrase, occurring in 2 Sam. v. 23 and 2 Kings iii. 9, but now obsolete, and liable here to be misunderstood, from the special sense in which the word “compass” is used on board ship. Rhem., “compassing by shore,” which represents the Vulg., *circumagentes*, “going round by the shore,” as opposed to putting out to sea. The true meaning appears to be that the wind being contrary they could not go straight across; so they worked to windward by tacking, and the next day a favourable wind sprang up from the south.

**Sprang up.**—All English versions, “blew.” The word means literally, “arose upon,” or “in succession to,” that which had been so adverse.

14 **Were intreated.**—Auth., “were desired.” For this meaning of *παρακαλέω* compare verse 20, also chap. xiii. 42.

**We came to Rome.**—So Wycl., Tynd., and Cranm., with Vulg., *sic venimus Romam*. Genev. and Auth., “we went towards Rome,” not expressing the definite past tense of the verb, which is the same as in verse 13, “we came to Puteoli.” We are to understand that, without breaking the journey again, they came to Rome, and on the way they were met by the brethren who came out to them from Rome.

15 **The market of Appius.**—In Latin, *Appii forum*. This and “The Three Taverns” (*Tres tabernæ*) were two towns or stations, the former 33, the latter 23, miles from Rome, on the great Appian Way, the road between Rome and Brundisium, in South Italy, from which port, then as now, travellers embarked for Greece, Egypt, and the East.

16 “The Centurion,” &c.—(Auth.) Omitted in all the great MSS., the Vulg., &c.

**The soldier that guarded him.**—According to the usual mode of close custody, being attached to him by a chain. Auth., “a soldier.”

17 **I, brethren.**—“I,” by change in Gr. text, is made more emphatic than before, being the first word in the sentence.

**Done.**—Auth., “committed,” pointing to offences against the law. The Gr. is simply *ποιήσας*.

20 **Did I intreat you, &c.**—The ambiguity in this verse (see Margin) arises from there not being in the Gr. any pronoun following “see,” and “speak with,” and consequently it is doubtful whether the omission should be supplied by “me,” as in the text, or by “you,” as in the Margin and Auth.

21 **Report.**—Auth., “shew.” The Gr. is the same as in chap. iv. 23.

23 **Expounded the matter.**—This insertion is intended to show that “expounded” does not (as it seems to do in Auth.) apply to “the Kingdom of God.”

24 **Disbelieved.**—As in Luke xxiv. 11. Auth., “believed not.”

28 **This salvation.**—“This” is inserted by change in Gr. text. Compare chap. v. 20, “the words of this life.”

**They will also hear**—i.e., as well as have it sent to them.

29 This verse is not found in any MS. of the first rank.

31 **Boldness.**—Rather than “confidence” (Auth.). The Gr. *παρρησία* is properly “boldness of speech,” which does not of necessity imply confidence.

# THE EPISTLE OF PAUL THE APOSTLE TO THE R O M A N S.

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## CHAPTER I.

3 **Who was born.**—Auth., with Wyel., Genev., and Rheims., “which was made.” Tynd., “begotten unto him.” Compare John i. 14, “the Word became flesh,” where the Gr. is the same, though a few verses previously, where the same Gr. verb is used of the creation of the world, “was made” has been retained.

4 **Declared.**—Margin, “Gr., *determined*” (as in Margin of Auth.), *i.e.*, “defined,” the Gr. being ὁποθέντος. The Vulg. has *praedestinatus*. This was corrected and the present rendering adopted by Tynd. The Apostle uses a compound of the same verb concerning himself in verse 1, there translated “separated.”

**With power** is to be connected with “declared.” Compare Mark ix. 1, “till they see the kingdom of God come with power.”

**By the resurrection of the dead**—*i.e.*, by the universal resurrection accomplished in Him—not “from the dead” (Auth.), as if it were by His own rising from the dead. The same expression is used by St. Luke (Acts xxvi. 23), where see Note.

5 **Jesus Christ our Lord.**—These words, which are placed in Auth. (following Genev.), at the beginning of the 3rd verse, after “his Son,” are brought back to the position which they have in the Gr., where the sequence of thought requires them to stand. The intervening clauses are an amplification of the title “his Son,” and the words “Jesus Christ our Lord” introduce the mention of Christ in relation to *men*, to his Apostle first, then to the world in general, and then to the saints at Rome, to whom the Epistle is addressed.

**Unto obedience of faith.**—The Apostle reverts to the purpose for which he had been separated—viz., “unto the Gospel” (verse 1). Auth., following Rhein., has “for obedience,” which obscures the connection with verse 1; previous versions have a paraphrase, which loses sight of it altogether.

**Obedience of faith.**—Not, as all English versions, “obedience to the faith” as to a creed or form of doctrine, but obedience springing from faith in Christ as its motive. These words are repeated at the end of the Epistle (chap. xvi. 26).

6 **Called to be Jesus Christ's.**—As St. Paul himself was “called” *to be* an Apostle (verse 1), so they are “called to be Christ's,” not “called by” Him, as Auth., following Crann. and Rhein., “called of Jesus Christ;” and in the next verse they are described as “called *to be* saints.”

8 **Proclaimed.**—The Gr. requires a stronger word than “spoken of” (Auth., with Crann.), or “published” (Tynd. and Genev.). Compare Acts xiii. 5. The news that the Christian faith was established at Rome would spread quickly throughout the Empire, and from thence go forth into nations not subject to the Romans. The word for “world” here used by the Apostle is διστός, not ὁ οἰκουμένη.

9 **Whom I serve in my spirit.**—So Wycl. and Genev. Auth., as Tynd. and Crann., “with my spirit.” The Gr. λατρεύω, “I serve,” properly denotes the service of worship: that service the Apostle says he renders in his own spirit, as in a temple; and in beautiful harmony with this thought he says to the Corinthians (1 Cor. iii. 16), “know ye not that ye are a temple of God?” If δουλεύω had been the word, the rendering, “I serve with my spirit,” in the sense of “obey,” would not have been inappropriate.

**Always in my prayers** is better connected with what follows than, as in Auth., with the preceding words; “always” being tautologous in connection with “unceasingly.”

10 **I may be prospered.**—The Gr. properly means “to be prospered in a journey,” but is used without any reference to a journey in 1 Cor. xvi. 2, and 3 John 2, “I pray that in all things thou mayest prosper,” the only places besides this in which it occurs in the New Testament. Here the desire of the Apostle is not that his journey may be prosperous (as in Auth.), but that the course of events may favour his intention of coming to them.

12 The Greek is involved, but the meaning to be derived from it is clear, “that I with you may be comforted in you (in my

intercourse with you), each of us by the other's faith, both yours and mine"—*i.e.*, he by the faith which is in them, they by the faith which is in him; it denotes the recognition on each side of faith toward God as existing on the other side, not of a "mutual" faith or confidence as existing between the two. The paraphrase in Auth. obscures this meaning, especially by substituting "the mutual faith" for "the common faith" (which stood in previous versions).

13 **Hindered.**—All English versions, "let," except Rhem., "stayed." "Let" in this sense has become obsolete, but is used several times in the Auth., as 2 Thess. ii. 7 and Exod. v. 4; also in Shakespeare, *Twelfth Night*, act v., scene 1.

14 **Foolish.**—Auth., "unwise," which is the proper and literal rendering of another word, *ἀστοφος*, in Eph. v. 15, "not as unwise, but as wise."

17 **A righteousness of God.**—All English versions, "the righteousness." What is here meant is not God's essential righteousness, nor His righteousness in dealing with mankind, nor a plan by which we may become righteous, but a righteousness of the same nature with His, derived from Him, an inherent quality or perfection imparted to us by Him through Jesus Christ.

**By faith unto faith**—*i.e.*, by means of faith in its small beginnings unto faith in its fulness; or as Margin and Auth., "from faith to faith," from, out of, faith in the germ, unto faith in the fruit. The same meaning must be given to *ἐκ* in both parts of the verse, and "by faith" seems to suit both places better than "from."

18 **The wrath.**—Margin, "Or, *a wrath*." It is quite open to us, so far as the Gr. is concerned, to adopt the alternative of the Margin, *a* for *the* (which has been done in verse 17), but "a wrath of God" would receive no explanation either from the context or from the teaching of Scripture. "A righteousness" is revealed from God, derived from Him, imparted to us; God's wrath is revealed, not that we may have anything like it in ourselves, but that we may take warning from the revelation that has been made of it.

**Who hold down.**—Margin, "Or, *who hold* " (as Auth.). Both senses, though very dissimilar, are permissible, the question being whether in the verb *κατέχω* the preposition has the sense of suppressing or of holding fast. In the one case it refers to those who, living in unrighteousness, stifle the growth in their hearts of the

truth which their conscience has approved; in the other case, to those who hold, maintain, profess the truth, but only as a lifeless principle which has no effect on their conduct. For the former sense of *κατέχω* see Luke iv. 42 and 2 Thess. ii. 6; for the latter, Luke viii. 15.

20 **Since the creation.**—Not “from” (Auth.), in the sense of “being inferred from,” which would be *ἐκ*, but “from the time of,” in which sense *ἀπό* is used in Matt. xxv. 34, “the kingdom prepared for you from the foundation of the world.”

**Being perceived.**—The Gr. does not say “being understood” (as Auth.); nor can it be truly said, except in the loose way in which we talk of understanding what we infer or suppose, though it is not plainly set before us.

**His divinity.**—So Rhem., following Vulg., *divinitas*. All other English versions, “Godhead.” To speak of the “Godhead” of God, *i.e.*, of his being God (Gr., *θεότης*), is a tautology. His “divinity,” meaning the various attributes bound up in our conception of God, represents as nearly as possible the Gr. *θειότης*.

**Everlasting.**—Auth., “eternal,” which is the proper rendering of *αἰώνιος*. The Gr. here is *ἀἰδιός*, which occurs only in this place and Jude 6.

21 **Knowing God.**—Auth., following Wycl. and Tynd., “when they knew.” The participial rendering avoids the suggestion of a temporal sense, of a time now past when they knew God. So Rhem., “whereas they knew.”

**Neither gave thanks.**—So Wycl. and Rhem. The Gr. denotes the outward expression of thanks, thanksgiving; corresponding to “glorified,” the outward adoration offered to God on account of His Divine perfections. Auth., as Tynd., “were thankful,” which refers to the inward feeling only.

**Reasonings.**—Auth., with Tynd., “imaginings,” a sense which nowhere in the New Testament is given to the Gr. *διαλογισμός*. Compare Luke ix. 46.

**Senseless.**—Auth., “foolish,” the rendering of another word in the next verse.

23 **Changed the glory . . . for the likeness.**—Auth., “into an image.” The meaning is that they substituted the one for the other, as an object of worship; not that they changed the one into the other, which was a thing impossible. The words are a quotation from Ps. cv. 20 (LXX. version).

**For the likeness of an image of corruptible man.**—i.e., “for the resemblance of the image or figure of a corruptible man.” Auth., “into an image made like to corruptible man,” a paraphrase which fairly gives the sense, though with a considerable departure from the weighty phrase of the original.

27 **Which was due.**—Auth., “which was meet.” Gr.,  $\eta\pi\epsilon\delta\epsilon\iota$ . Wycl., “that meed which behoved.”

28 **They refused.**—Margin, “Gr., they did not approve;” and so the word is rendered in Phil. i. 10, “that ye may approve the things that are excellent;” it is in direct contrast to that which in the following clause of this verse is rendered “reprobate.” The Vulg. preserves the play of words, which cannot well be represented in English, *Non probaverunt Deum habere in notitiam, tradidit illos Deus in reprobum sensum.* The meaning in simple English may be thus expressed: “As they would have nothing to do with Him, He would have nothing to do with them.”

**Fitting.**—Auth., with Rhem., “convenient,” a word which now has a lower sense than belonged to it in its original Latin, or than it had in the Elizabethan age (see rubric at the end of the Marriage Service in the Prayer Book). The Gr. is literally, “things unbecoming,” not consistent with the nature which God had given them. Tynd., “not comely.”

32 **The ordinance of God.**—So Genev., “the law ordained of God;” Auth., “the judgment.” The Gr.,  $\delta\kappa\alpha\lambda\omega\mu\alpha$ , means properly the “just decree,” or “ordinance.” Compare chap. ii. 26; Luke i. 6.

**Practise.**—The Gr.  $\pi\rho\alpha\sigma\sigma\epsilon\iota$ , twice used in this verse, is thus rendered in chap. vii. 19, where it stands, as it does here, in contradistinction to  $\pi\omega\epsilon\iota\pi\iota$ , “to do.” Like the English “practise,” which is formed from it, it conveys the notion of a continued or repeated doing. The phrase, “commit such things” (Auth., after Tynd.), is not consistent with the modern sense of “commit.”

## CHAPTER II.

- 1 **Dost practise.**—The Gr. is the same as at the end of the last sentence.
- 2 **We know.**—Auth., “we are sure,” as in John xvi. 30.
- 3 **Reckonest.**—Auth., “thinkest.” The Gr., *λογιζῃ*, presents the matter as one of calculation and forecast.
- 5 **In the day.**—So Wycl.—*i.e.*, to be revealed in the day. Auth., “against the day.” The meaning may not be very different, but, properly speaking, to lay up treasure against an evil day is to provide against the danger or emergency of the day, which is a sense not applicable, except ironically, in this case. Compare Exod. vii. 15.
- 7 **Patience.**—Auth. (alone), “patient continuance.” The Gr. is a single word signifying “endurance.”
- Incorruption.**—So Wycl. and Rhem.; Auth., as Tynd., “immortality.” *ἀφθαρσία* properly means “incorruption,” and is so rendered in Auth., 1 Cor. xv. 53.
- 8 **Factional.**—Auth., “contentious;” so other versions, misled by a wrong derivation of the Gr. from *ἐπισ*, “strife,” instead of *ἐπιθετος*, which means (1) a working man, (2) a hirling, (3) a venal partisan; and hence the word obtains the sense, in which it is here used, of self-seeking factiousness. Compare Gal. v. 20; Phil. i. 16.
- 12 **Under law.**—Auth., “in the law.” The omission of the article here, as well as in the former part of the verse, shews that the Apostle has in view not the Jews only, but the Gentiles also, who were not under the law—*i.e.*, the Law of Moses; and the insertion of the article here, after its omission just before, only tends to produce confusion.
- 13 **For not the hearers of a law.**—A general observation, explanatory of the foregoing. The article is omitted by change in Gr. text.
- 14 **Which have no law**—*i.e.*, no specially revealed law. Auth., “which have not the law.” The Gr. has not the article.
- 15 **In that they shew.**—Auth., “which shew.” The Gr. relative pronoun (*οἵτινες*) often has a causal sense, like *quippe qui* in Latin, “inasmuch as,” or “in that” they shew. The Gr. would be more nearly represented by “being persons who.” The same

rendering might be adopted in places where it is not so necessary for the sense—*e.g.*, in chap. i. 25.

**Bearing witness therewith**—*i.e.*, with “the work of the law,” which they, as by an independent testimony, confirm by doing it without knowing that it has been commanded in a revelation from God. Not “witnessing with them,” as Margin of Auth., following Tynd.; nor simply “bearing witness,” as Auth. in text.

**And their thoughts**.—Auth., “their thoughts the meanwhile accusing or else excusing one another,” with Margin, “Or, *between* themselves.” The previous versions vary in their renderings. The Vulg. correctly has *inter se invicem cogitationibus accusantibus, aut etiam defendantibus*. The Gr., *μεταξύ*, “between,” does not stand absolutely, as in Auth. “the meanwhile;” nor is it to be joined with “themselves” (understood), as in the Margin of Auth.; but with the word following it, *ἀλλήλων*, literally “between one another,” or in English idiom, “one with another.” Thus the “thoughts” are in a manner personified, and are represented as among themselves accusing or defending them whose thoughts they are; “them” being supplied as the object of these two verbs, from the former part of the sentence.

16 **In the day** is to be connected, not with what immediately precedes, but with the main sentence, which is broken off at the end of verse 10 by the parenthetical explanations in verses 11—15.

17 **But if**.—For “behold” (Auth., with Tynd.), by change in Gr. text, supported by all the oldest MSS. and Vulg., followed by Wycl. and Rhem. “Behold” appears to have been introduced into the later MSS. to remove what was thought to be a break in the sentence at the beginning of verse 21.

**Thou bearest the name**.—Auth., as Tynd., “thou art called.” The preposition *ἐπί* prefixed to the verb denotes that the appellation, “a Jew,” is here regarded as an honourable distinction. So Vulg., *cognominaris*. Rhem., “if thou be surmained a Jew.” Compare Gal. ii. 15, “We being Jews by nature, and not sinners of the Gentiles.”

**Restest upon**.—*i.e.*, as on an external support. All English versions, “restest in,” following Vulg., *requiescis in lege*. The difference in meaning is considerable: “restest in” would mean “art satisfied, content, well pleased with it;” “restest on” means “dependest on it as thy vantage ground,” from whence thou mayest look down on men, and hold nearer converse than they with God.

**Gloriest in God.**—So Wycl. and Rhem., following Vulg., *gloriaris in Deo*. This rendering here as elsewhere has been adopted for the Gr., *καυχάσουσι*. Auth., with Tynd., “makest thy boast of God.”

18 **His will.**—Literally, “the will,” the supreme will. This expression does not occur again.

20 **A corrector of the foolish.**—Auth., “an instructor;” and so all previous Engl. versions and Vulg. The same word occurs once again in the New Testament (Heb. xii. 9) in the phrase, “fathers . . . to chasten us,” literally, “our correctors or chastisers.” This meaning of the word seems the more probable here, as there follows immediately another word signifying “an instructor,” “a teacher.”

22 **Dost thou rob temples?**—Auth., following Vulg. and Wycl., “dost thou commit sacrilege?” Tynd., “robbedst God of his honour.” The cognate noun is rendered “robbers of churches” in Acts xix. 37 (Auth.). The temples of the heathen gods are here meant; and though there is no instance on record of the Jews committing such an offence, we must suppose they were thought capable of it, from the law against it mentioned by Josephus, *Ant. iv. 8, § 10* (Alford).

23 **Transgression** is the literal and usual translation of *παράβασις*. Compare chap. iv. 15 (Auth.), which here has “breaking.”

24 **Because of you.**—Expresses the true force of the Gr. preposition, and gives a more definite meaning than Auth., “through you.”

25 **If thou be a doer.**—The Gr. signifies the “practice,” the “habitual doing.” Auth., “if thou keep the law.”

**Is become.**—Auth., “is made;” *γέγονεν*, “is become,” as we should say, “to all intents and purposes, for any good it can do you.”

26 **The ordinances.**—Auth., “the righteousness.” Tynd., “the right things contained in the law.” The Gr. is the same word, in the plural, that is used in chap. i. 32, where see Notes.

27 **With the letter.**—Auth., “by the letter.” The Gr. preposition does not mean that *by means of* the outward letter and ceremony the Jew is a transgressor, but that *with* these external advantages, having them, he yet transgresses the moral ordinances of the law. For the same use of *διά* see chap. iv. 11; 2 Cor. ii. 4. In its primary meaning it is “through,” then “passing through,” “being in the midst of such and such circumstances.”

## CHAPTER III.

2 **First of all.**—Auth., with Genev., “chiefly.” The Apostle begins with “first,” but instead of proceeding to mention other advantages, he goes off into a digression characteristic of his mind and his mode of epistolary writing, from which he does not return till chap. ix. 4, and then, though he answers the question fully, he does so without resuming the enumeration which is here begun.

3 The double sense of the Gr. word for “faith,” *πίστις*, is shewn in this verse: (1) faith on the part of him who trusts towards him who is trusted; (2) faithfulness on the part of him who is trusted towards him who trusts; and to keep up this mutual relation in English, it is necessary to render the words at the beginning of the verse “were without faith,” not as all Engl. versions, “did not believe,” and so to bring in “faith” twice, and “faithfulness” instead of “believed,” “belief,” and “faith,” as Auth.

4 **God forbid.**—Literally, “may it not so come to pass,” an exclamation of vehement depreciation, found only once in the Gospels, in Luke xx. 16; frequent in St. Paul and later Gr. authors.

**Let God be found true.**—Auth., with Tynd., “let God be true.” The Gr. *γιγνομαι*, properly “to become,” here, as often, by an easy transition passes into the sense of “being proved or found to be.” Compare 2 Cor. vii. 14, “our glorying was found to be truth” (“found,” as in Auth.). The sense therefore is, “let God’s truth be proved and made patent to all, though at the cost of shewing every human being to be false.”

**Mightest prevail**—i.e., “judicially;” the only instance in the New Testament of the Gr. *νικη* used in the technical sense of “gaining a cause.” All Engl. versions, “overcome.”

**When thou comest into judgement**—i.e., when thy dealings are called in question. All Engl. versions, “when thou art judged.” This also is a classical use of the Gr., *κρινομαι*, applied to one who has a contention or controversy with another, either as accuser or accused. Compare 1 Cor. vi. 6, “brother goeth to law with brother.” So God is said to have a “controversy” with man, Isa. xlivi. 26; Jer. xxv. 31; and in other passages of the prophets (LXX. version).

5 **Who visiteth with wrath.**—Literally, “who inflicteth his wrath.” Auth., with Tynd., “who taketh vengeance.” Vulg.,

*qui infert iram* (not *vindictam*). There is nothing vindictive in the wrath of God, nor is that sense elsewhere given in Auth. to the Gr., *δηρή*.

**After the manner of men.**—The Gr. is so rendered in Auth. at Gal. iii. 15, but here, “as a man.”

**7 Through my lie abounded.**—The Gr. order is followed, not as differing in sense, but as being more perspicuous than that of the Auth.

**Why am I also still judged?**—Auth., “why yet am I also judged?” Compare chap. ix. 19, “why doth he still (*έπι*) find fault?” The sense is, “If it were the case that my lie, my unfaithfulness, has had the good effect of promoting the glory of God, what ground exists any longer for condemning me also with others whose lies have not had such a result?”

**9 Are we in worse case than they?**—This gives to the Gr., *προέχόμεθα*, the passive sense, “are we surpassed?” which it has in all other places where it occurs; in the New Testament it is not found again. All Engl. versions have, “are we better than they?” following Vulg., *præcellimus eos?* which would require the verb to be in the active voice (*προέχομεν*). There is no example of the sense given in the Margin, “Do we excuse ourselves?” *i.e.*, of the verb standing absolutely, without an accusative of the thing put forward as an excuse. The meaning is, “Are we (Jews) in a worse case than the Gentiles?” this inference being suggested by what is said in verses 4, 5 (Field, *otium Norv.*).

**Laid it to the charge.**—The Gr. never has the sense given to it in Auth., “proved.”

**19 May be brought under the judgement of God.**—The Gr. denotes not guilt (as Auth. in text, corrected in Margin), but liability to God’s judgement. The Vulg. misses this by the rendering, *ut subditus fiat omnis mundus Deo*, followed by Wycl. and Tynd.

**20** This verse states not the consequence, as Auth. “therefore,” but the reason of what is said in the preceding (Gr., *διότι*). *Because* in God’s sight no man can be justified by the works of the law, *therefore* the Jews who have the law, and the Greeks who have it not, are alike liable to His judgment.

**Through the law cometh.**—Auth., “by the law *is*.” “It is through knowledge of the law,” or generally “of law,” “that the consciousness of sin is produced in us,” *i.e.*, through the sense

of our having broken an external commandment that has been laid upon us.

21 **But now, apart from the law** (which could not “justify” or make righteous) **a righteousness of God** (*i.e.*, derived from God, see Note on chap. i. 17).—Auth. gives the same sense, but very obscurely, the words “without the law” being in such a position as to make their meaning and connection doubtful.

22 **Through faith.**—Contrasted with “through the law,” verse 20.

25 **Set forth.**—Literally, “set forth unto himself” (the middle voice)—*i.e.*, “purposed,” as in Margin; and so it is rendered in Ephes. i. 9, “according to his good pleasure which he purposed.”

**By his blood.**—The preposition *ἐν* is here ambiguous; it may be taken in its primary meaning, “in his blood” (as Auth.), or in that which it often has in the New Testament, “by:” “set forth by the shedding of His blood to be a propitiation through faith.” “Faith in His blood” is in itself a frequent and intelligible combination of words, but it was through His death that Christ was made “a propitiation,” and the propitiation becomes effectual to us through faith in *Him*, not specially in His death.

30 **If so be**—*i.e.*, “if it be the case, as it certainly is;” by change in Gr. text. Auth., “seeing.”

**Through faith.**—Margin, “Or, *through the faith*,” the difference being that “faith” is the abstract principle, “the faith” the particular form of it which is called “faith in Christ”—the Christian faith. The converse of this alternative is presented with regard to law: “the law” means the law of Moses, “law” (in the Margin) means “law” as a general principle.

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## CHAPTER IV.

2 **Toward God**—*i.e.*, “in relation to God” (*πρός*). Auth., “before God.”

4 **As of grace**—*i.e.*, “as a matter of grace” (*κατὰ χάριν*). Auth., “of grace.”

6 **Pronounceth blessing upon the man.**—Auth., “describeth the blessedness of the man.” The Gr., *μακαρισμός*, is not the

“blessed state,” but the “benediction,” the declaration of blessedness. The cognate verb in Luke i. 48 is rendered “shall call me blessed.”

**Reckoneth.**—Auth., “imputeth,” and so in verse 8. The Gr. is the same as in verse 5.

10 **How then was it reckoned?**—“Then” is not temporal, as it would appear to be in Auth., “how was it then reckoned?”

11 The reiteration of words and phrases in these verses is according to the Greek. The variations in Auth., if they relieve the ear, tend somewhat to confuse the mind of the reader, and to obliterate one of the characteristics of the Apostle’s style and diction.

13 **For not through the law.**—This is the order of the Gr., as also of Vulg., Wycl., and Rhem.

16 **For this cause.**—Auth., “therefore,” as in John vii. 22, and elsewhere.

**According to grace**—i.e., dependent on. Auth., “by grace.” Compare verse 4.

18 **In hope believed against hope.**—This collocation of the words is intended to show that “in hope” is not connected with “believe,” as it is commonly understood, with this meaning—“who against all human expectation believed in a heavenly hope;” but stands as an adverb, qualifying the verb which follows, but not depending on it: “who hopefully, or in a hopeful spirit, believed, against all earthly hope.” The same phrase, *ἐπ’ ἀπίστῳ*, is used in the same manner at chap. viii. 20; 1 Cor. ix. 10, “he that ploweth ought to plow in hope”—i.e., hopefully; and Titus i. 2.

19 **And without being weakened in faith.**—The participle in the Gr. being in the past tense points to a change from strength to weakness, “not having grown weak in faith” by reason of the improbability of what was promised. Auth., “being not weak,” which would be a needless reiteration of what has been already said.

“Not” (Auth.) is omitted by change in Gr. text. “He considered these difficulties, and was not staggered by them.” With “not” in the text, the meaning is but slightly varied, “he gave no heed to them, so as to be staggered by them.”

**Now as good as dead.**—Literally, “deadened.” Auth., following Tynd., “now dead.” Wycl., “nigh dead.” Rhem., “quite dead.” Vulg., *emortuum*. Compare Heb. xi. 12, where for the same Gr. the Auth. has “as good as dead.”

20 **Yea, looking.**—This sentence repeats what has been said as to his “not being weakened in faith,” and makes an advance upon it; and in such a case “yea” is a better connecting link than either of the usual renderings of *δέ*—“and” or “but;” “Looking unto the promise, having it in his view, he was so far from wavering that he waxed strong.”

**Wavered.**—The Gr. is properly “disputed,” “debated” with himself. Auth., with Tynd., “staggered.” Vulg., *hæsitavit*.

24 **Who believe on him.**—The effect of the Gr. article here is to define a class, “unto whom, namely, them that believe;” not to lay down a condition, as Auth., “to whom it shall be imputed, if we believe.” Had this been intended the article would not have been used.

25 **Was delivered up.**—So Rhem. The omission of “up” in Auth., following Tynd. and Crann., obscures the meaning. The Gr. is *παρεδόθη*. Compare Isa. liii. 12 (LXX. version); Matt. xvii. 22. Genev. has “delivered to *death*,” the words in italics being from the passage of Isaiah.

## CHAPTER V.

1 **Let us have peace.**—So Wycl. and Rhem., following Vulg., *pacem habeamus*. This reading in the Gr. text, *ἔχωμεν*, has in its favour a great preponderance of the MSS. Auth., following Tynd., “We have peace,” according to another reading of the Gr., *ἔχομεν*, which commends itself as more in keeping with the context. The imperative “let us have” is an exhortation to be at peace in our hearts with God, through Jesus Christ. Compare Heb. xii. 28, “Let us have grace,” *ἔχωμεν χάριν*, where there is a similar diversity in the MSS., but those which have there the indicative, “we have,” are comparatively few.

2 **We have had our access.**—We have obtained the access which we now enjoy. Auth., “we have access.” The verb is in the perfect tense; and the noun has the article, which is not the case with “peace” in the preceding verse.

**Let us rejoice.**—Auth., “we rejoice.” The Greek may be either the imperative or the indicative of the verb; but the

construction is governed by the necessary connection of this clause with “let us have peace” in verse 1. There we are exhorted to be at peace, here to rejoice. Similarly in verse 3.

**Rejoice.**—The subsequent words, “glory of God,” prevent the adoption here of the ordinary rendering, “let us glory,” which is noticed in the Margin.

4 **Probation.**—Auth., following Tynd., “experience.” Rhem., “probation,” following Vulg., *probationem*. “Experience” is, indeed, a consequence of patience, but not the consequence signified by the Gr., *δοκιμή*, which is the test or probation exhibited before God by our patience. Compare 2 Cor. viii. 2. “Approval” would indicate the favourable issue of the probation, and would therefore not be a strictly accurate rendering: and the probation “worketh hope”—i.e., the state of trial, in which we are able to stand firmly, gives us hope that we shall finally be approved.

5 **Putteth not to shame.**—Literally, “covereth not with shame”—i.e., by mocking and deluding us. Auth., “maketh not ashamed,” as it would, if in itself a shameful hope. Vulg., *non confundit*. Compare chap. ix. 33.

**Which was given to us**—i.e., when we became Christians and were baptized. Auth., “which is given to us.” The verb is in the past tense.

7 **For the good man.**—The adjective, *τοῦ ἀγαθοῦ*, may be either masculine or neuter, as *τοῦ πονηροῦ* in Matt. vi. 13: “the good man,” or “good” in the abstract, “the good principle,” “the good cause.” In the preceding clause the masculine, “a righteous man,” is without any doubt to be taken, the adjective being without the article in the Gr., and therefore not capable of an abstract sense; and the masculine prevailing there determines in favour of the masculine here, “the good man.”

11 **The reconciliation.**—So Wyel. and Rhem. Auth., following Tynd., “the atonement.” The Gr. is the cognate noun to the verb rendered in the last verse “reconciled.”

12 **For that all sinned.**—All sinned implicitly in Adam’s transgression, not as Auth., following Genev. only, “all have sinned,” i.e., by their own actual transgressions. The verb in Gr. is the aorist, *κατέπιεν*, not the perfect. Compare verse 15, also chap. vi. 2, 3, where a similar correction has been made.

15 **The many died**—i.e., by and at the time of the trespass of Adam. The Gr. verb here also (as in verse 12) is in the aorist.

The rendering of Auth., “many be dead,” supposes the reference to be to the present state of sinners; misled by Vulg., *mortui sunt*.

Throughout this passage there are three points to which careful attention must be given:—(1) To the contrast between “the one” and “the many;” “the one” being at first Adam the transgressor, and afterwards Christ the Redeemer, and “the many” being not a limited number but all mankind, of whom it is said that they all died in Adam, and that they all live, potentially, in Christ;

(2) To the use of the preposition “through” instead of Auth., “by.” We may not always be able to feel or explain the difference which there is between the two; but, speaking generally, it is said, concerning Adam, that through his sin, as a channel, the sentence of death passed from God on all the posterity of Adam; and, as regards Christ, that through His righteousness, His merits and mediation, the free gift of life passed from God upon His outcast children, *i.e.*, upon all mankind;

(3) To the distinction of the tenses, the aorist and the perfect, in the original—a distinction which has not been observed in any Engl. version, nor in the Vulg.; nor, indeed, is the Latin capable of representing it except by periphrasis.

16 **The judgement came of one.**—So Tynd. Auth., “was by one.” The sentence, if expanded, would run thus: “The judgement of God came from one transgressor, Adam, unto the condemnation of all mankind (who all sinned in him); but the free gift of God in Christ came from many transgressions unto justification.” The free gift of God, besides cancelling the judgement which stood against all mankind as being all involved in Adam’s guilt, also cleared men individually of the guilt attaching to their own actual transgressions.

20 **The law came in beside**—*i.e.*, by the side of transgression, and as a subordinate ally, co-operating with it, and by its prohibitions enhancing the deadliness of sin. Auth., with Tynd., “entered.” Vulg., *subintravit*. The Gr. *παρεισῆλθεν* occurs again in Gal. ii. 4, where Auth. has “came in privily.”

21 **Sin reigned in death.**—“In death,” as its domain, its realm not “unto death,” its end or consummation, as all Engl. versions, following Vulg., *in mortem*. The Gr. is *ἐν*, not as in the next verse, *εἰς*, “unto eternal life.”

## CHAPTER VI.

2 **Died to sin**—i.e., at baptism, as is shewn in verse 3. Auth., “are dead.” Compare chap. v. 15, and Note there.

3 **All we**—All we believers who, &c. So all Engl. versions before Auth., which has, “so many of us as were baptized,” which would appear pointedly to exclude some as not having been baptized. Gr., *οἵστι*.

4 **Were buried**—Auth., “are buried.” Compare verse 2.

5 **Become united with him**—The Gr. is properly “connate,” “born together with,” and it denotes the growing together in vital unity of a parasitic plant or graft with the stem or stock to which it is joined. Auth., “planted together,” following Wycl. and Vulg., *complantati*. Tynd., “grafted in him.” “*Him*” is supplied from the context. Christ and no other must be the living stem or tree to which the believer is united.

**By the likeness of his death**—i.e., by our conformity to his death, not “in,” as Auth. Vulg., *complantati similitudini*, whence Genev., “planted into the likeness,” which is not an admissible sense of *σύμφυτοι*.

6 **Was crucified with him**—i.e., at His crucifixion.

**Done away**—All Engl. versions, “destroyed,” from Vulg., *destruatur*. The same Gr. is rendered in chap. iii. 3, “make of none effect” (Auth.).

**Be in bondage**—All Engl. versions, “serve.” The Gr. is, “to be a bond-servant,” *δουλεύειν*.

7 **Is justified**—So all Engl. versions except Auth. and Genev., which have “is freed,” following Beza, *liberatus est*. The Gr. is the word usually rendered “to justify,” “to acquit.” A different word is used in verses 18, 22.

9 **No more hath**—So Wycl. and Rhem. “No more,” *οὐκέτι*, has relation here to time, not to quantity or extension, in which sense the Auth. is liable to be misunderstood, “hath no more dominion.” Vulg., *non ultra illi dominabitur*.

10 **The death that he died**—The Gr. is literally, “as to that which he died,” *διπέθανε*, i.e., “wheras,” “in that,” as Auth. The same phrase in Gal. ii. 20 is rendered in Auth., “the life that I now live.” Vulg., with a felicity due to the adverbial relative *quod*, *Quod enim mortuus est*.

11 **Dead**.—Auth., “dead indeed.” The particle  $\mu\acute{e}v$  is not emphatic, being merely the correlative of “but,”  $\delta\acute{e}$ , in the next clause.

13 **Present**—i.e., for acceptance. The Gr. is thus rendered in Luke ii. 22 (Auth.); it has not the idea of compulsory surrender which is contained in “yield.”

**Present your members unto sin as instruments.**—More clear than Auth., “as instruments . . . unto sin,” which might be understood, “with a view to sin,” as it is in verse 16, where “unto” represents not the dative case, but the preposition  $\epsilon\acute{e}is$ .

17 **Whereas ye were**.—The Gr.  $\eta\acute{r}e$  obtains this significance from its position, and from the “but” which follows, though it is literally, as given in the Margin and in Auth., “ye were;” but manifestly the fact that they had been servants of sin was not in itself a cause of thankfulness.

**That form of teaching whereunto ye were delivered.**—It might be rendered, “the mould ( $\tau\acute{u}πo\acute{v}$ ) into which ye were cast.” The metaphor would suggest itself readily to the Apostle in the city where he was writing, Corinth, famous for casting statues in bronze. (*Wordsworth*.)

19 **Sanctification**.—So Tynd., Cranm., and Rhem. Auth., “holiness,” with Genev. and Beza. The Gr. denotes the process of becoming holy, not the grace of holiness itself.

20 **Free in regard of**—i.e., not in service to it, since the servant of one master owes no obedience to another. Auth., “free from,” in modern English means “exempt from.” Tynd., “you were not under.” “Made free from,” in verse 22, is a different word in the Gr.

23 **Free gift**.—Auth., with Tynd., “gift.” Wycl. and Rhem., “the grace,” following Vulg., *gratia*. The Gr. is  $\chi\acute{e}ri\sigma\mu\acute{a}$ .

## CHAPTER VII.

5 **Sinful passions**.—Auth., “motions of sins.” Tynd., “lusts of sins.” The exact meaning is “emotions tending to sin.”

6 **Having died to that**—i.e., having died to the law, according to the Apostle’s words in verse 4. Auth., “that being dead wherein we were held,” meaning that the law was dead, which certainly was not the case, according to the teaching of St. Paul. This rendering of Auth. was founded on a conjectural emendation of the Gr. text by Beza,  $\dot{\alpha}\pi\theta\alpha\nu\tau\sigma$  for  $\dot{\alpha}\pi\theta\alpha\nu\tau\epsilon\varsigma$ , which has no support in the MSS., and was suggested to him by Chrysostom’s erroneous interpretation of the true reading.

7 **Coveting**.—Auth., “lust.” The Gr. is the cognate noun to the verb rendered “covet” in the latter part of the verse, and representing in the LXX. version of Ex. xx. 17 the sin which is prohibited by the tenth commandment.

8 **Through the commandment**.—These words are not to be joined with “finding occasion,” as in Tynd. and Auth., but with “wrought,” as in Vulg., Wyel., and Rhem.

9 **Apart from the law**—i.e., in a state of nature, ignorant and independent of the law (or law). Auth., “without the law.”

10 **Which was unto life**.—The purpose of which was to give life. Auth., “which was *ordained* to life,” the meaning of which is not quite clear, considering how the same phrase is used in Acts xiii. 43 (Auth.).

13 **But sin . . .**.—The sentence is incomplete in the original, but is readily to be completed by the insertion of “became death unto me” (as Genev.), which is supplied from the preceding sentence.

**That it might be shewn to be**.—All Engl. versions, “that it might appear,” following Vulg., *apparet*; Gr.,  $\varphi\alpha\nu\eta$ .

15 **That which I do**.—Margin, “Gr., *work*.” In this and the following verses there are three Gr. words,  $\kappa\alpha\tau\epsilon\rho\gamma\alpha\varsigma\mu\alpha$ ,  $\pi\omega\hat{\omega}$ ,  $\pi\rho\sigma\sigma\omega$ , which are properly rendered “work,” “do,” “practise,” respectively. As to “practise” see chap. i. 32, and Note there.

18 **Is not**—i.e., is not present with me; by change in Gr. text for Auth., “I find not.”

21 **I find then the law**.—The law of the flesh—the law of sin, a very different rule from the law which has been called “holy and righteous and good” (verse 12). This interpretation has

been thought open to the objection that it gives to “the law,” as the word is used here, a different meaning from that which it has borne hitherto, and the alternative in the Margin, involving a broken construction in the Gr., has consequently been suggested. But the meaning given in the text, “I find the law, *namely*, that,” &c., appears to be justified by what is said in verse 23, “I see a different law in my members,” &c.

**To me who would.**—Auth., “that when I would.” The Gr.,  $\tau\hat{\eta}\theta\acute{e}\lambda\gamma\tau\iota\epsilon\mu\acute{o}\iota$ , puts the emphasis strongly on the person who would do good, not on the time when he would.

24 **Out of the body.**—Auth., “from the body.” Gr.,  $\acute{e}\kappa$ . He regards himself as imprisoned in a body which is itself stricken with death, and will bring death to him, and out of which he cannot escape unless some one come to his rescue.

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## CHAPTER VIII.

1 “Who walk,” &c.—(Auth.) Omitted by change in Gr. text, being an interpolation not found in the chief MSS., and probably derived from verse 4.

3 *As an offering for sin.*—This insertion is placed beyond question by the constant use of the Gr. phrase which we have here for a “sin-offering” in the Old Testament (LXX. Version), *e.g.*, fifty times in the Book of Leviticus. Auth., “for sin.”

4 **The ordinance.**—See Note on chap. ii. 26.

6 **The mind of the flesh.**—Auth., following Tynd. and Cranm., “to be carnally minded.” Genev. and Rhem., “the wisdom of the flesh,” after Vulg., *prudentia carnis*, and Wyel., “prudence.” The Gr. is a noun akin to the verb in verse 5, which means literally, “to have the mind set upon a thing.”

8 **And they . . .**—This is not an inference from what has gone before, as it appears in Auth., “So then,” &c., but is appended to the sentence by “and,” Gr.,  $\delta\acute{e}$ , as a further development of what has been said.

13 **Ye must die.**—So Tynd. All other versions, “ye shall die.” The Gr. is  $\mu\acute{e}\lambda\lambda\acute{e}\tau\epsilon\acute{a}\pi\theta\eta\acute{\iota}\sigma\kappa\acute{\iota}\omega\acute{\iota}$ , not the future of the verb.

17 **Glorified with him.**—All Engl. versions “glorified together,” not repeating the important and necessary insertion which they have with the previous word, “suffer.” Compare chap. vi. 5, and Note.

18 **To us-ward.**—Auth., “in us,” following Vulg. Genev., “shewed to us.” The Gr. is *εἰς ἡμᾶς*.

19 **The creation**—*i.e.*, the natural world. Auth., “the creature,” following, with all previous versions, Vulg., *omnis creatura*.

**The revealing.**—Auth., “the manifestation.” The Gr. is the noun corresponding to the verb in the preceding verse.

21 **In hope** stands between two clauses, to either of which it may belong, and the sense either way is substantially the same:—(1) the creation was subjected, &c., yet in the hope that the creation, &c.; (2) as in the Margin and Auth., “The creation was subjected, &c., by reason of him (God) who subjected it thus in a state of hope, with a hope of recovery: for the creation itself also,” &c.; thus rendering *ὅτι*, “for,” not “that.” Thus all Engl. versions, and Vulg.

**The liberty of the glory.**—So Wycl. and Rhem. The phrase in Gr. is an example of the Hebraism so frequent in the New Testament and in the LXX., which has been erroneously treated as if it were equivalent to an adjective and noun—the adjective an epithet qualifying or intensifying the noun. Auth., following Tynd., “glorious liberty.” The true meaning is, “the liberty appertaining to the glory, to the perfect state, of the children of God.”

24 **Who hopeth for . . .**—By change in Gr. text for Auth., “why doth he yet hope for?” Another reading of the Gr. gives, “who awaiteth?”

26 **Our infirmity.**—By change in Gr. text for “our infirmities,” *i.e.*, our various particular weaknesses, as Auth.

**How to pray.**—Auth., “what to pray for.” Wycl. and Rhem., “what we should pray,” more correctly representing the Gr. *προσεύχομαι*, which is simply “to pray,” and is not used transitively in the sense of praying for, or desiring, a thing. “What we should pray” is a question which includes both the subject-matter and the manner of our prayer, and the Auth., though not an exact rendering of this pregnant expression, is a fair paraphrase of it, meaning, “What is the thing to be prayed for, and how is it to be prayed for aright?”

29 **He fore-ordained.**—So Wycl. and Tynd. The Gr., *προορίζω*, is so rendered 1 Cor. ii. 7 (Auth.); compare also Acts iv. 28. In this Epistle, and Ephes. i. 5, 11, Auth. has “predestinated,” following Rhem. and Vulg., *predestinavit*. The word does not occur elsewhere in the New Testament. The change of English does not involve any doctrinal difference; but the Gr. properly means “to determine beforehand,” and is so used in the above passages by St. Luke and St. Paul with regard to things inanimate, and there appears no reason why the rendering should not be the same in these two Epistles in which it is applied to persons.

33 Several changes in this and the two following verses are due to slight changes in the Gr. text which do not materially affect the sense.

35 **Anguish.**—Auth., “distress.” The Gr. is a stronger word than that rendered “tribulation,” and is translated “anguish” where the two are associated, chap. ii. 9 (Auth.).

38 **Nor powers.**—The position of this word being altered by a change in the Gr. text, for which there is irresistible authority, it cannot now take its meaning from the word “angels,” next to which it stood, in the sense of “spiritual powers,” but must be understood as comprehending powers of any kind in heaven or earth, visible or invisible.

39 **Creature.**—Margin, “Or, *creation*.” The Gr., *κτίσις*, means “a created being,” whether individual or collective. The latter sense, adopted in other places in this chapter, does not seem here so suitable as the former.

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## CHAPTER IX.

1 **Bearing witness with me.**—Auth., “bearing me witness.” Compare chap. ii. 15, and Note.

2 **Great sorrow and unceasing pain.**—All English versions, “great heaviness and continual sorrow.” These changes are made for the sake of consistency in the rendering of the same words in this and other passages.

3 **Anathema** is a Greek word meaning that which is devoted to God, whether for good or evil. In the former case the third

syllable is usually written with a long vowel, and pronounced *anathēma*; when it means a thing devoted under a curse, for destruction, it has the short vowel, *anathēma*. In Latin *sacer* has the same double sense. The two meanings are brought together in Lev. xxvii. 28, 29 (LXX.). The good sense, “offerings,” occurs in Luke xxi. 5; the bad sense, “a curse,” in Acts xxiii. 14; by St. Paul it is used in the bad sense only, see 1 Cor. xii. 3, xvi. 22; Gal. i. 8. The words “from Christ”—denoting a severance from, not a dedication to, Him—admit of no doubt as to the meaning here. It is left untranslated in the other passages of St. Paul’s Epistles. Auth. here, “accursed.”

9 **This is a word of promise.**—So Tynd. Auth., following Wycl., “this is the word of promise.” The Gr. is literally, “this word is a word of promise.” The Apostle here explains his use of the word “the promise” in the preceding verse, by saying that the word, in fulfilment of which Isaac was born, is a promise from God.

**According to this season**—i.e., at the return of this time of year; a free translation, or rather paraphrase, of Gen. xviii. 10 (LXX. version).

15 **I will** does not here, as at verse 18, represent the Gr. θέλω, “to will,” but simply the future of the verb.

17 **Might shew in thee my power**—i.e., in thee, in thy case, as an example. Auth., “might shew my power in thee,” would mean, “might show my working in thee;” and so it is taken by Tynd., “to shew my power on thee.” Vulg., *ostendam in te*.

**Published abroad.**—Auth., “declared.” Gr., *διαγγέλλω*, which occurs only here and in Luke ix. 60; Acts xxi. 26.

19 **Withstandeth.**—Auth., “hath resisted.” The perfect of the Gr. has a present signification. The word is in Auth. more usually rendered “withstand” than “resist.”

21 **To make one part a vessel unto honour.**—All English versions, “to make one vessel unto honour,” taking the pronoun (τὸ μέν, τὸ δέ) as an adjective in connection with “vessel.” Compare a similar use of the pronoun in 2 Tim. ii. 20.

25 **Hosea.**—The form “Ossee” has prevailed in all English versions, following the Vulg., and the Vulg. follows the Gr., except that in the latter the first syllable has the aspirate; thus, Hosccē.

27 **It is the remnant that shall be saved**—i.e., the remnant only, not the mass; this is the emphatic significance of the Gr. article. Auth., with Tynd., “a remnant shall be saved,” with

the meaning, “they shall not all perish, some few shall be saved;” but this would have no congruity with the former part of the sentence.

28 **The Lord will execute his word.**—So by change in Gr. text, for Auth., “he will finish the work.” The Gr. is, literally, “The Lord will do a word upon the earth, finishing and cutting it short.” All versions before Auth. have “word,” not “work.”

31 “Of righteousness,” and 32 “of law,” (Auth.) are omitted by changes in Gr. text.

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## CHAPTER X.

1 **My heart's desire.**—This place and Phil. i. 15 are the only passages of the New Testament in which *εὐδοκία* is used of the “good will” or “desire” of man. It is occasionally so used in the Old Testament (LXX. version).

3 **Subject.**—So Wycl. and Rhem., and so Auth. for the same Gr. in other places of this Epistle—*e.g.*, chap. viii. 20; here “submitted.”

4 **The end of the law unto righteousness.**—As the city gate is the end of the long journey and the entrance into the city. Auth., “for righteousness.” Gr., *εἰς*.

7 **The abyss.**—As in Luke viii. 31, where see Note. Auth., “the deep.”

9 **Confess . . . Jesus as Lord**—*i.e.*, confess Him to be “Jehovah, the Lord.” Compare Phil. ii. 11, “every tongue should confess that Jesus Christ is Lord;” and 1 Cor. xii. 3. This is the earliest recorded form of a confession of faith.

11 **Put to shame.**—See Note on chap. v. 5.

12 **The same Lord is Lord of all.**—The Gr. is literally, “the same Lord of all, being rich,” &c., requiring the insertion of “Lord.” Auth., “the same Lord over all is rich,” &c.

13 This is marked as a quotation, being from Joel ii. 32 (LXX.). It is also quoted by St. Peter, Acts ii. 21.

14 **Whom they have not heard.**—So Wycl. and Rhem., following Vulg., *quem non audierunt*. Auth., “of whom.” The Lord Himself speaks to us in Christ, and in those whom He sends as preachers of His Gospel we not only “hear of Him,” but “hear Him.”

17 **Belief.**—The Gr. commonly rendered “faith” is here “belief,” because of the cognate verb in the quotation from Isaiah (verse 16), “hath believed.”

19 **Void of understanding.**—The usual and proper rendering of the Gr. *ἀσύνετος*. Auth., “foolish.”

20 **Asked not of me**—*i.e.*, “asked me no question,” the ordinary meaning of the Gr. *ἐπερωτᾶσ*. So Vulg., *me non interrogabant*, and Wycl. and Rhem. Auth., “asked not after me”—*i.e.*, inquired not for me, which, though equally true, is not according to the Greek.

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## CHAPTER XI.

1 **Cast off.**—The Gr. has this sense, rather than, as all English versions, “cast away.” Compare Acts vii. 27, 39, xiii. 46; 1 Tim. i. 19, where it is rendered, “thrust from him;” also 1 Sam. xii. 22 (LXX. version).

2 **Pleadeth.**—Auth., “maketh intercession,” which usually means to “plead for,” not “against.”

6 “But if it be of works.”—(Auth.) Omitted in the great majority of important textual authorities, and in Wycl. and Rhem., following Vulg.

7 **Were hardened.**—All English versions, “were blinded.” The word is a medical term, signifying the petrifaction of the joints and bones by the deposit of lime; and in some places of the Epistles, as here, it has apparently been confounded with another, *πηρόω*, resembling it, which means “to blind.” So in 2 Cor. iii. 14; Eph. iv. 18. In the Gospels it is correctly rendered in Auth., as at Mark vi. 52, “their heart was hardened,” though there also Vulg., and all English versions except Auth., are in error.

8 **A spirit of stupor.**—Auth., “of slumber.” The word thus rendered is from a verb which means properly “to pin or nail down,” and thence the stupefaction which arises from such treatment. Thus in Lev. x. 3 (LXX. version). Here Vulg. has *spiritum compunctionis*, and so Wycl. and Rhem.; Tynd. and Cranm., “unquietness;” but Genev., “heavy sleep,” following Beza, *spiritum soporis*. Hence Auth., “slumber,” with Marginal Note, “Or. remorse.” In this primary sense the verb is used in Acts ii. 37, “they were pricked in their heart” (Auth.).

12 **Their loss.**—That wherein they are lessened. Gr.,  $\eta\tau\tau\eta\mu\alpha$ . Auth., “their diminishing.” Vulg., *diminutio*.

13 **To you that are Gentiles**—i.e., to those of you that are Gentiles. Auth., “to you Gentiles,” not marking sufficiently the force of the article in the Gr. In the next sentence, where it is absent in the Gr., the Auth. expresses it, “the apostle of the Gentiles.”

**Ministry.**—Auth., “office.” The Gr. *diakonía* always means “a ministry,” a service, and is not elsewhere rendered “an office”—i.e., a duty.

17 **And didst become partaker with them.**—So, literally following the Gr., Vulg., and Tynd.: Auth., “partakest with them.”

**The root of the fatness** (“and” being omitted by change in Gr. text).—The source and origin of its richness.

19 **Branches**—i.e., “some branches.” All English versions insert the article.

20 **By their unbelief.**—Not “because of,” as all English versions, following Vulg., *propter incredulitatem*. Unbelief, “their unbelief” (for this is the significance of the article), is regarded as the instrument, the force by which the branches were broken off, and in like manner it follows, “by thy faith thou standest.” Compare 2 Cor. i. 24.

21 **By nature a wild olive tree.**—The word “by nature” does not in the Gr. attach only to the adjective “wild,” as in Auth., “the olive tree which is wild by nature,” and Wycl., “the kindly (i.e., naturally) wild olive-tree.”

25 **A hardening.**—Comp. verse 7. The Gr. denotes the incipient hardness, not the complete callousness.

30 **Were disobedient.**—As at chap. x. 21. Auth., “have not believed.”

31 **By the mercy shewn to you.**—Comp. Acts xiii. 34, “the sure blessings of David”—i.e., the mercies assured to him; and 1 Cor. xv. 31, “the boasting on your account,” where the Gr. is literally “your boasting,” as here it is “your mercy,” and is so rendered in Auth.

32 **Hath shut up all unto.**—Auth., “hath concluded them all in,” as Rhem., following Vulg., *conclusit*. “To conclude” has lost its original meaning, and is used chiefly with a logical sense, which does not adequately represent the Gr. Compare Gal. iii. 22.

33 **Past tracing out.**—Auth., “past finding out.” The Gr. is literally, “not to be tracked.” “unsearchable,” as it is rendered in Ephes. iii. 8. Vulg., *investigabiles rīce ejus*.

36 **Unto him**, as the end (Auth., “to him”), “of him,” i.e., from Him, as the beginning; “through him,” as their Maker. Compare 1 Cor. viii. 6, where “of him” and “unto him” are said of “God, the Father,” “through him” in reference to “our Lord Jesus Christ.”

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## CHAPTER XII.

1 **Reasonable service.**—See Margin. The Gr. *λατπεία* means the service of worship, and a “reasonable” or “spiritual” service is of the spirit and understanding, not of words and forms and ceremonies only.

2 **Fashioned . . . transformed.**—Auth., “conformed . . . transformed.” Vulg., *conformamini . . . reformamini*. (So Wycl. and Rhem.) Tynd., “fashion not yourselves . . . but be ye changed in your shape.” The Auth. and Vulg. would lead us to suppose that the two words in the Gr. were of the same origin, and nearly of the same meaning. “Be not fashioned” well represents the Gr., which denotes the fleeting nature of this world’s customs and opinions, and is used with a similar sense and construction in 1 Peter i. 14. Compare also 1 Cor. vii. 31, “The fashion of this world passeth away.” “Transformed” in the Gr. is the word used of the “transfiguration” of Christ (Matt. xvii. 2), and denotes not the momentary conformity of attitude and appearance, like the first word, but the change of form. The

same contrast is signified in Phil. ii. 6, where it is said of Christ that, “being from everlasting in the form (*μορφῇ*) of God, he was found (for a little while) in fashion (*σχήματι*) as a man.”

**The good.**—Auth., with Tynd. and Cranm., “that good,” over-translating the article, which is correctly given in Wycl., Genev., and Rheims. The rendering of the Margin resembles that which is given in Genev., “what is the will of God, which is good and acceptable and perfect.”

**3 So to think as to think soberly.**—Auth., “to think soberly,” dropping the play on the word *think*, which represents that on *φορεῖν* in the Gr. The meaning is “to direct the mind towards sobriety of thought.”

**5 Severally.**—Auth., “every one.” The Gr. phrase is not common in classical authors, but is used in Mark xiv. 19, signifying “one by one.”

**6 Our faith.**—“Faith” has the article prefixed here, not in verse 3, to which there appears to be a reference. God deals to each of us a measure of faith; and in proportion to the measure which we have received, we are to occupy ourselves in prophesying. The alternative rendering given in the Margin is preferred by many commentators, “according to the proportion of the faith,” *i.e.*, of the rule of faith, so as to set forth the Christian faith in its due proportions without laying undue stress on one part to the neglect or suppression of another. This is grammatically quite as correct as the rendering in the text, and perhaps preferable as regards interpretation.

**8 With liberality.**—Auth., following Vulg., Wycl., and Rheims., “with simplicity.” This, or “singleness” (as Tynd.), is the proper meaning of the Gr. *ἀπλότητι*: and this sense is very suitable. Beneficence is to be exercised in simplicity and singleness of purpose, for the good of others and the glory of God, not with any admixture of self-interest. But in 2 Cor. viii. 2, ix. 11, the idea of simplicity, though retained in Vulg., Tynd., and Cranm., is not appropriate; and Auth., following Genev. and Beza, has “abounded unto the riches of their liberality,” and “being enriched in everything to all bountifulness,” in each place with “Gr., *simplicity*” in the Margin. The same course is followed here, not because “simplicity” would here be out of place, but because it would be so there; and this passage appears to be ruled by those. “Simplicity,” disinterestedness in giving, is nearly allied to liberality. Compare also James i. 5, “God giveth to all liberally” (*ἀπλῶς*), where Vulg. has *affluenter*, and is followed

by Wycl., "largely," and Rhem., "abundantly," and where "simply" could not stand.

9 **Without hypocrisy.**—The Gr. is so rendered in James iii. 17, the adjective being akin to the noun *ὑποκρίτης*, "hypocrite."

10 **In love of the brethren.**—The order of the Gr. has been followed in this and the succeeding clauses, the subject or principle in regard to which the precept is given being put first; and this transposition would be required by consistency throughout the 11th and 12th verses, but would have produced a derangement of the rhythm, and an awkwardness of expression which would not be compensated by any gain in emphasis or significance.

The title "brethren," with which St. Stephen and St. Paul addressed the Jews at Jerusalem (Acts vii. 2, xxiii. 1), is here extended to all Christians. Auth., "with brotherly love."

**Tenderly affectioned.**—Auth., "kindly," in its ordinary modern sense, is hardly an adequate rendering of the Gr., which denotes the affection springing out of near relationship in blood.

**In diligence.**—Auth., with Wycl., Tynd., and Cranmer., "in business," which would confine this precept to worldly affairs. The Gr. *σπουδή* means diligence, or earnestness, as a general principle.

13 **Communicating.**—So Rhem., following Vulg. Auth., "distributing," with Tynd. The Gr. *κοινωνεῖν* is properly to partake with a person or in a thing; and thence, in an active sense, as here, "to give a share," "to impart." (See Gal. vi. 6; Phil. iv. 15.)

15 **Rejoice.**—"Be merry" was the word of Tynd.; Rhem., "rejoice," adopted by Auth. with the addition of "do" in the first member of the sentence, apparently for the sake of the iambic rhythm.

16 **Set not your mind on high things.**—Auth., following Rhem., "mind not." Vulg., *non alta sapientes*. The Gr. is the word used in verse 3, and means, "have not your thoughts dwelling on."

**Condescend to things that are lowly.**—Margin, "Or, them." Whether things or persons are to be understood is doubtful in the Gr.; but as the neuter has been used just before, it seems probable that here also the neuter is intended; and the

precept in this sense receives illustration from the well-known lines of the *Christian Year* :—

“ The trivial round, the common task,  
Will furnish all we need to ask;  
Room to deny ourselves, a road  
To bring us daily nearer God.” —(Plumptre, Note.)

Tynd., “make yourselves equal to the lower sort.” Auth., “to men of low estate.” Vulg., *humilibus consentientes*. The Gr., which is rendered “condescend to,” means more exactly, “letting yourselves be carried away with;” and is translated in Gal. ii. 13, “was carried away with.” Compare also 2 Pet. iii. 17; in both places it is followed by a word denoting a thing, not a person.

17 **Render.**—The same Gr. is so translated in chap. xiii. 7. Auth. here, “recompense.”

**Take thought for things honourable.**—Auth., “provide things honest.” This precept is adopted into the New Testament by the Apostle from Prov. iii. 4 (LXX. version). See also 2 Cor. viii. 21. **Honourable**, for “honest,” Auth., following Tynd. The good old word “honest” is now in some cases (as in this) liable to be understood in the narrower and special sense which modern usage has put upon it.

18 **Be at peace.**—This is the literal meaning of the Gr. Auth., with Crumm., “live peaceably.” Other versions, “have peace,” following Vulg., *pacem habentes*.

19 **Wrath.**—Margin, “Or, *the wrath* of God;” an interpretation which is justified by what follows: “Leave the matter in the hands of God. Give place unto His wrath; for He has claimed vengeance as His own.” Otherwise, as it is in the text and in Auth., the precept bids us give place to the wrath of men; retire before it, let it have its way, trusting that God will avenge our cause; according to the command of our Lord, Matt. v. 39, “Resist not him that is evil,” &c.

## CHAPTER XIII.

4 **An avenger.**—Auth., from Rhem., “a revenger,” which, in its present acceptation, is not suggestive of the righteous vengeance which is inflicted by God, or by “the power,” the magistrate, on God’s behalf, but of private passionate retaliation. Gr., *ἐκδικός*. Vulg., *vindex*.

5 **Ye must needs be in subjection**—i.e., to the “powers.” The phrase is repeated from verse 1.

6 **Ministers of God’s service.**—Auth., “God’s ministers.” The Gr. for “minister” properly means one who discharges a public ministry or service, and might here be rendered, “God’s ministers to the people”—*λειτουργοί*, whence our word “*liturgy*.” In verse 4 the word is the more common *διάκονος*, whence we have “*deacon*” in English, signifying a “minister” or “attendant,” whether his service be of a public or private nature.

8 **Loveth his neighbour.**—So Wycl. and Rhem., following Vulg., *qui diligit proximum*. Auth., “loveth another”—a statement by no means so comprehensive as that of the Apostle. The Gr. is not here, as in the next verse, *τὸν πλήσιον*, which in the Gospels is “my neighbour,” but *τὸν ἔτερον*, the “not me” of modern philosophy—any one who is not myself, and with whom I have to deal. The phrase is used in the same way in chap. ii. 1, though there it is not necessary to give it in translation the wide sense which is required for it here. Compare 1 Cor. vi. 1, x. 24.

9 **Summed up.**—Auth., “briefly comprehended.” Gr., “brought to a head.”

10 **The fulfilment.**—That in which and by which the law is fulfilled; not “the fulfilling,” as all Engl. versions except Rhem., which has “plenitude,” following Vulg., *plenitudo*. The Gr. *πλήρωμα* (*pleroma*) is properly “fulness.”

11 **Knowing the season.**—Knowing your opportunity. Gr., *καιρού*.

## CHAPTER XIV.

2 **Math faith to eat.**—His faith is so strong that he eats, looking on such questions as of too little importance to affect his faith.

3 **Set at nought.**—Auth., “despise.” The Gr. is the same as at verse 10.

4 **Shall be made to stand.**—Auth., “shall be holden up.” The Gr. is the same verb which is used in the active voice at the end of the verse.

5 **Fully assured.**—Auth. (from Genev.), “fully persuaded.” Vulg., *unusquisque in suo sensu abundet*, followed by Rhem., “Let every man abound in his own sense.” The diversity and obscurity of the renderings in the earlier versions arose from uncertainty as to the meaning of *πληροφορεῖσθαι*, which, in its primary meaning, is “to be filled full,” especially of assurance, as in Col. ii. 2 (Auth.); 1 Thess. i. 5.

6 “And he that regardeth not . . .” (Auth.) These words are omitted in the principal MSS., versions, and editions of the New Testament.

9 **Lived again.**—“Lived” takes the place of “rose and lived again” in the Gr. text: *again* is supplied in italics, being necessary to the sense, for which reason probably the words were interpolated which have now been omitted.

10 **But thou . . . or thou again.** “Thou” is in both places emphatic; and the two questions are addressed to two different classes of persons—(1) to those who eat not, their conscience being not yet free from the trammels of the ceremonial law; (2) to those who eat and exult overmuch in their Christian freedom.

14 **Persuaded in the Lord Jesus**—*i.e.*, as one united with Him and dwelling in Him. Compare chaps. viii. 1, ix. 1. Vulg., *confido in Domino*. And so the Engl. versions, except Auth., “persuaded by,” and Genev., “persuaded through,” following Beza, *per dominum*.

15 **Because of meat.**—So Rhem., “For the sake of a question about meat.” Auth., following Tynd., “with thy meat,” thus making it a personal matter, which, indeed, in the next chapter it is shown to be; but it is not said to be so here.

**Walkest no longer in love.**—Auth., following Tynd., “not charitably.” This is the one place in which Tynd. renders *ἀγάπην* otherwise than by “love.”

17 **Eating and drinking.**—The words in Gr. are verbs, denoting the act or occupation. All Engl. versions, “ meat and drink,” following Vulg., *esca et potus*, for the sake of having correlative nouns in the two contrasted clauses of the sentence. Compare Col. ii. 16.

18 **Well-pleasing.**—The Gr. *εὐάρεστος* is often found in the Pauline Epistles, but not elsewhere in the New Testament. Auth., “ acceptable.”

20 **Overthrow not.**—Auth., “ destroy,” which is the proper rendering of *ἀπόλλυε* in verse 15: here the Gr. is *κατάλυε*.

**Clean.**—So Wycl. and Rhem., following Vulg., *omnia quidem sunt munda*. Auth., with Tynd., “ pure.” Gr., *καθαρά*.

22 **The faith which thou hast.**—By change in Gr. text for Auth., “ Hast thou faith ? ”

**Approveth.**—So Rhem. Auth., with Tynd., “ alloweth,” which is now, in the sense of “ approveth,” an archaism. Vulg., *probat*.

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## CHAPTER XV.

2 **For that which is good, unto edifying**—i.e., with good for the immediate, and edification for the more distant object. Gr., *εἰς . . . πρός*, as in Eph. iv. 12 (Vaughan). Auth., “ for *his* good,” following Tynd. The application of the term “ building,” “ edifying,” to advancement in spiritual life is frequent in the Epistles of St. Paul, but occurs only once elsewhere, in Acts ix. 31.

4 **Through comfort.**—“ Through ” is by an addition in the Gr. text, shewing that “ through patience ” is not connected with “ the Scriptures,” but is to be taken by itself, “ through the grace of patience.”

5 **Comfort.**—The Gr. is the same as in verse 4. Auth., “ consolation.” The two aids to hope mentioned in the preceding verse—patience, and the comfort which patience derives from the Scriptures—are here referred to God as their giver.

**To be of the same mind.**—So the Gr. is elsewhere rendered; here Auth. has “ to be like-minded.” Similarly, in the next

verse, the phrase which frequently occurs in the Acts, and is there always rendered in Auth. "with one accord," in this the only other instance of its use in the New Testament is "with one mind" (Auth.).

6 **The God and Father.**—Compare Eph. i. 3, where the same Gr. is thus translated in Auth. The usage of the Gr. article coupling God and the Father together, *ὁ θεός καὶ πατήρ*, requires this rendering. Here Auth., "God, even the Father." So also in 2 Cor. i. 3. In John xx. 17 the risen Christ speaks of God as His God and His Father; in Eph. i. 17 St. Paul has the phrase "the God of our Lord Jesus Christ."

7 **To the glory of God** is to be connected with the former as well as with the latter clause of the sentence, as the comma shews after "received you."

11 **Let all the peoples praise him.**—Auth., "laud him, all ye people." The third person is substituted for the second by change in Gr. text, "peoples" for "people" (Auth.), the word being in the plural; and "praise" for "laud," which has become archaic.

12 **Hope.**—Auth., "trust." The Gr. is the same as in the next verse, and the reiteration of "hope" in that verse was probably suggested to the Apostle by its occurrence in this quotation. Compare the recurrence of "patience" and "comfort" in verse 5.

15 **Putting you again in remembrance.**—The Gr. is a doubly compounded verb (*ἐπί, ἀνά, μιμήσκω*), which is not again used in the New Testament. Auth., "putting you in mind." This word, like other phrases in this verse, appears to be chosen with the view of courteously excusing the liberty which he takes in admonishing them.

18 The sentence is cleared and made more perspicuous by turning the second negative (see Margin) into "save those," as in text.

**For the obedience of the Gentiles**—i.e., with a view to that object. Compare chap. i. 5. Auth., "to make the Gentiles obedient."

19 **In the power of signs.**—As it is said of Elijah, 1 Kings xix. 8, "he went in the strength of that meat." Auth., "through mighty signs."

20 **Making it my aim.**—More literally, "making it my ambition." The same word, in reference to the things which should be the objects of a Christian man's ambition, is used by St. Paul,

2 Cor. v. 9 and 1 Thess. iv. 11. He was “ambitious” of doing what was more difficult, and more for the furtherance of the Gospel, than preaching where Christ’s Name was already known, and building on a foundation which another Evangelist had laid. Auth., “so have I strived.” Tynd., “so have I enforced myself.” The word is altogether passed over in Vulg., Wycl., and Rhem. Beza has *contendens*, whence probably the rendering of Auth.

21 **To whom no tidings of him came.**—Auth., “to whom he was not spoken of.” The Gr. signifies the bearing of a “message” or “tidings.”

22 **These many times.**—More literally, “for the most part,”  $\tauὰ πολλὰ$ . The phrase does not occur again in the New Testament. Auth., “much.” There is probably a reference to chap. i. 13, “often times ( $\piολλακίς$ ) I purposed to come unto you, but was hindered hitherto.”

23 **Having . . . a longing to come unto you.**—As he had said in chap. i. 11, using the same word,  $\epsilonπιποθῶ$ , “I long to see you.” All English versions, “having a great desire,” following the inadequate rendering of Vulg., *cupiditatem habens*.

24 **In some measure satisfied with your company.**—More literally, “filled with you.” As in verse 15 he excuses his boldness, so here he shows his tenderness by the phrase “in some measure;” *fully satisfied with their company he cannot be.*

25 **It hath been the good pleasure.**—He uses here a word seldom applied in the New Testament to any one but God,  $\epsilonὐδόκησεν$ .

**The good pleasure of Macedonia and Achaea.**—A bold figure of speech, by which the Apostle represents whole provinces as joining in a contribution which was made by that small portion of their inhabitants who were Christians. To modify the seeming hyperbole, the rendering “*them of Macedonia*” was adopted in Auth., following Tynd.

**The poor among the saints.**—So Vulg., correctly, *pauperes sanctorum*. Auth., with Tynd. and Rhem., “the poor saints,” as if all the believers at Jerusalem were poor.

27 **They owe it.**—The Gr. is the verb corresponding to the noun “*debtors*” in the last sentence. Auth., “their duty is.”

28 **Accomplished.**—More nearly represents  $\epsilonπιτελέσας$  than Auth. “performed.”

**Sealed this fruit.**—Made it secure; like the oil and wine which were stored in vessels, *amphoræ*, and sealed.

**I will go on by you unto Spain.**—Literally, “I will go away through (or, by) you”—i.e., after stopping with you on my way, I will start afresh, I will go on. Auth., “I will come by you into Spain.”

30 **By our Lord Jesus Christ.**—The construction of the Gr. is the same as in chap. xii. 1, “I beseech you . . . by the mercies of God (*σια*).” Auth., “for the Lord Jesus Christ’s sake.”

31 **Them that are disobedient.**—As at chaps. x. 21, xi. 30.

32 **Find rest.**—This is the proper meaning of the Gr., and from this springs the derivative sense “be refreshed,” which is here given to it in all English versions, but not so suitably as in 2 Cor. vii. 13, “his spirit hath been refreshed by you all.”

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## CHAPTER XVI.

1 **A servant.**—Margin, “Or, deaconess.” This alternative rendering has not been placed in the text, because, although the word *diaconos* became in the life-time of St. Paul the special title of an order of ministers in the Church, there is no proof that it was applied officially to women; and the appellation was still given to servants or ministers who were in a secular capacity. Compare chap. xiii. 4; xv. 8.

2 **Worthily of the saints.**—In the manner in which Christians should be received by Christians. Auth., “as becometh saints” would mean “receive her, as it becometh saints”—i.e., “in the Lord.”

**For she herself also.**—Auth., “for she.” Her claim to their help is put emphatically, *καὶ γὰρ αὐτή*.

3 **Fellow-workers.**—The word is so rendered in verse 9 (Auth.), and here it represents the relation of Prisca and Aquila to the Apostle, not merely assisting him (Auth., “helpers”), but working with him in the same trade as well as in the service of Christ.

**Prisca,** for Priscilla (which is the diminutive of Prisca), by change in Gr. text, in accordance with all the chief MSS.

5 **Salute.**—Auth., “greet.” The Gr., varied in translation by Auth., is the same throughout the chapter.

5 **Asia.**—By change in Gr. text for “Achaia” (Auth.). The phrase “first fruits of Achaia” being applied to the house of Stephanas in 1 Cor. xvi. 15, may from thence have been introduced into this passage.

8 **Ampliatus.**—By change in Gr. text for “Amplias” (Auth.).

9 **Urbanus.**—All Engl. versions before Auth., “Urban.” By the addition of the final *e* in Auth. many English readers have been led to pronounce the name “Urbānē,” as if it were feminine.

18 **Smooth and fair speech.**—The distinction between the two words appears to be (1) speech by which they try to pass themselves off as good men; (2) speech by which they flatter others (“eulogy”). Auth., “good words and fair speeches.”

**Beguile.**—The Gr. is so rendered in chap. vii. 11; it is especially used to describe that kind of deceit which consists in giving a goodly outside to what is inwardly and essentially evil, as in 2 Cor. xi. 3, “the serpent beguiled Eve.” Auth. here, “deceive.”

19 **Over you.**—Auth., “on your behalf.” Gr., *ἐφ' ὑμῖν*.

22 **Who write.**—Literally, as Auth., “who wrote.” The Gr. idiom, unlike the English, allows the writer to use the past tense, and thus, by a proleptic use of the aorist, to represent himself, as he would be regarded by the receiver of the Epistle, as the person who “wrote” it. Compare Gal. vi. 11; 1 Cor. ix. 15.

23 **Treasurer.**—So Wycl. and Rhem., “cofferer,” after Vulg., *arcarius*. Auth., with Tynd., “chamberlain.” The Gr., *οἰκονόμος*, *economus*, properly denotes a financial officer.

24 This verse, which repeats the benediction already given in verse 20, is omitted in the best MSS.

25 **Kept in silence.**—Not as Auth., with Tynd., “kept secret.”

**Through times eternal.**—So Wycl. and Rhem. This phrase, represented in Tynd. and Auth. by the paraphrase, “since the world began,” is used again by St. Paul, and by him only, in 2 Tim. i. 9; Titus i. 2.

27 **To whom.**—These words are in the received Gr. text and all the great MSS., but are not translated in Auth., following Tynd. The sentence has a broken construction, the words at the beginning, “Now to him,” &c., being resumed here by the relative “to whom,” instead of being themselves the object of the doxology at the close.

THE FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

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CHAPTER I.

2 **Even them that are sanctified.**—A further description of the Church at Corinth, not a new class of believers.

3 **Their Lord and our's.**—The insertion of *Lord* in italics is intended to guard against the interpretation found in Vulg. and Tynd., and followed by many modern expositors, according to which “both their's and our's” is connected with “every place.” Thus Wycl., “in every place of their's and our's.” By this comprehensive clause of the salutation, every member of the Church in every land is brought within the scope of the Epistle. The connection of “their's and our's” with “*Lord*” is apparently due to Beza, *Domini, inquam, tum ipsorum tum nostri.*

4 **In Christ Jesus.**—So Wycl., Genev., and Rhem., following Vulg. and the Gr. *ἐν*; i.e., “given to you as members of Christ, united with Him.” Auth., “by.”

7 **Revelation.**—Auth., “coming.” The Gr. is *apocalypse*.

8 **Unreprovable.**—So the Gr. is rendered in Anth. at Col. i. 22; but here “blameless,” which is used for several other words.

9 **Through whom ye were called.**—The phrase “through whom,” as applied to God, instead of “by whom” (*διὰ* not *ἐπό*) is very unusual. It is, however, the rendering of Vulg., *per quem*: all Engl. versions have “by whom.” Compare Gal. i. 1, and Note there.

10 **Perfected together.**—Auth., “perfectly joined together.” The Gr. is usually rendered by “made perfect,” or “perfected,” which is the prominent notion in it, and that of “joining” is sufficiently expressed here by “together.” Tynd., “knit together.” Vulg., *sitis perfecti*. Compare Matt. xxi. 16.

11 **Signified.**—A milder word and less common than “declared” (Auth.). The Gr., *ἐδηλώθη*, is rendered thus in Heb. ix. 8, and elsewhere (Auth.).

12 **I mean.**—Explaining what he has just been saying. So Tynd., Genev., and Rheem. Auth., “this I say.”

13 **The word of the cross.**—In contrast with “wisdom of words,” words of man, in the last verse. Auth., with Tynd., “the preaching of the cross.” The Gr. is *λόγος*.

**Perishing . . . being saved.**—This rendering is required by the Gr. participles, which are in the present tense, denoting an inchoate or progressive condition, (1) that of unbelievers; (2) that of the faithful. All English versions have “perish . . . are saved,” pointing in each case to the event as already accomplished. Compare chap. ii. 6, “are coming to nought,” and Note on Acts ii. 47.

19 **Prudence of the prudent.**—The noun is akin to the adjective in this as in the former member of the sentence. Auth., “understanding.”

21 **Seeing that.**—Auth., following Cranm., “after that.” The conjunction, literally “since,” by an easy transition passes, like “since” and other temporal particles, to a logical meaning. Vulg., *quia*. The same word stands at the beginning of the next verse.

**Its wisdom.**—The article in the Gr. gives this meaning more lightly than our possessive pronoun, but it is not expressed in Auth., “by wisdom.” Compare Acts xxvi. 24.

**The preaching.**—Here also the article is omitted in the Auth., “preaching.” The reference is to verse 17. The Gr. is properly “the thing preached,” the preaching.

26 **For behold.**—The Gr. may be either imperative or indicative. The former appears preferable on comparison of chap. viii. 9, where it is “take heed,” and chap. x. 18, “Behold Israel after the flesh,” and so Vulg., *videte*.

27 **Put to shame.**—Auth., “confound.” Compare Rom. v. 5.

## CHAPTER II.

**1 Proclaiming.**—Here as elsewhere represents the Gr., *καταγγέλλων*. Auth., “declaring.”

**Mystery.**—By change in Gr. text for “testimony” (Auth.).

**11 The spirit of the man**—*i.e.*, the things of a man are known only to the man’s own spirit. Auth., “the spirit of man,” which seems, by suppression of the article, to attribute this knowledge to the spirit inherent, not in the individual man, but in humanity, in all human nature.

**14 Spiritually judged.**—Margin, “Or, *examined*.” The word is so rendered in Vulg., Wycl., Tynd., and Crumm. Auth. follows Genev., “discerned.” The word is applied to the examination made by the judge (Luke xxiii. 14), and to the judgement which he pronounces (chap. iv. 3, 4 of this Epistle). The sense of “discerning” does not appear properly to belong to it, and “judging,” which involves “examining,” seems here the more suitable rendering.

## CHAPTER III.

**3 Ye walk after the manner of men**—*i.e.*, according to your human, carnal propensities, not as those who are spiritually minded. Auth., “ye walk as men.” Compare Rom. iii. 5.

**4 Men.**—By change in Gr. text for “carnal” (Auth.).

**5 And each as the Lord gave to him**—*i.e.*, ye believed each of you, as the Lord gave to him. Auth., “even as the Lord gave to every man.”

**15 As through fire**—*i.e.*, as one narrowly escapes through the midst of fire. So Tynd. and Crumm. Auth., “by fire,” as Wycl., Genev., and Rhem.—*i.e.*, by means of fire. The Gr. is *διὰ πυρός*; in verse 13 it is *ἐν πυρὶ*. Vulg., *per ignem*, which might be taken either way, but properly is “through fire.” “By fire” would mean “by the purifying effect of fire as of a furnace.” This

interpretation, derived from the ambiguous phrase of the Vulg., would commend itself to those who hold the Roman doctrine of a purgatorial fire of purification, and accordingly has prevailed in the Roman Church. But the true meaning of the whole passage is, that though the building erected of such frail materials shall be consumed, the builder himself shall escape with personal salvation through the midst of the flames.

17 Margin, “*Or, and such are ye*”—*i.e.*, “holy.” The Gr. is the relative *οἵτινες*, which, being plural and masculine, connects “ye” with “holy,” the word immediately preceding, more naturally than with “temple;” moreover, “which *temple* are ye” is merely a repetition of what has been said just before. Tynd. and Auth., following Vulg., have “which temple,” and as there is a difficulty in referring the relative to the adjective “holy” as its antecedent, the Marginal rendering has not been thought sufficiently established to be admitted into the text.

18 **Thinketh that he is wise.**—As in chap. viii. 2, the Gr. being *δοκεῖ* in both places. Compare also John v. 39.

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## CHAPTER IV.

2 **Here**—*i.e.*, on earth, added by change in Gr. text, in accordance with all the chief MSS., the Vulg., &c.

3 **Judgement.**—The Gr. is “day,” the day of man’s judgement, in contrast to “the day of the Lord” spoken of in chap. i. 8, the day of His judgement, of whom it is said in verse 5 that He “will bring to light the hidden things of darkness.”

5 **Each man**—*i.e.*, separately. Auth., “every man.” Gr., *ἕκαστος*, not *πᾶς*, as also in chap. iii., where the same change has several times been made.

**Shall have his praise.**—The praise that is his due, whether more or less: his proper share of honour. Auth., “shall have praise,” overlooking the significance of the article, *δ* *ἔπαινος*.

6 **Not to go beyond the things.**—The omission of *to think*, due to change in Gr. text, makes it necessary to complete the sentence with the words in italics, suggested by the context.

8 **Already**—*i.e.*, without us, independently of us; said ironically. Auth., “now.” Gr., *ἥδη*.

9 **Men doomed to death.**—Prisoners at Rome who were sentenced to be thrown from the Tarpeian Rock are described by the same word in *Dionysius Halic.* vii. 35.

**And to angels . . .**—Margin, “Or, *both to angels and men.*” This rendering of *καὶ*, “both” instead of “and,” seems reasonable and probable when we consider that the preceding word, “the world” (*τὸν κόσμον*, the whole created universe), includes all, and that what follows is said, not in addition, but in explanation. So Bengel; and Alford, “*The world* is afterwards specialised into angels and men.”

10 **Ye have glory, but we have dishonour.**—Auth., with Tynd., “ye are honourable, but we are despised.” The former word in the Gr. is connected with *δόξα*, “glory,” the latter with *τιμή*, “honour.”

14 **Admonish.**—All English versions, “warn,” which has a darker shade of meaning than the Gr. Vulg., *moneo*. So in Eph. vi. 4.

15 **Tutors.**—Auth., “instructors.” The *παιδαγωγός*, “pedagogue,” among the Greeks was the trusty slave in a family, who had the general care and superintendence of a child, but did not himself give instruction.

16 **Imitators.**—Vulg., *imitatores*. This word, derived from the Gr., expresses better than any other in our language the meaning of *μημήτης*. All English versions have “followers,” which does not at all indicate what is meant; and though “followers of my example” would be an improvement, it would be a cumbersome paraphrase, not denoting the close observance and adoption of another person’s ways which are implied by “imitation.”

17 **Child in the Lord.**—My spiritual child, having been through me converted to the faith—a favourite phrase of St. Paul, which he uses at the beginning of each of his Epistles to Timothy. Auth., “faithful in the Lord,” a rendering admissible according to the collocation of the Gr., but not probable, considering that the Apostle has just been speaking of himself as a spiritual father, and that in 1 Tim. i. 2 he calls Timothy his “true child in faith.”

19 **Word.**—As in verse 20. Auth., “speech.”

## CHAPTER V.

**1 Actually.**—Auth., following Tynd., “commonly.” The Gr. *ὅλως*, “wholly,” is in the English versions variously rendered; in Vulg., *omnino* (entirely, absolutely). Our word *actually* in its present usage is well suited to represent the vividness which the expletive, though an adverb, acquires in the original from its position as the first word in the sentence. It occurs again in a somewhat similar way in chap. vi. 7.

**That one of you hath.**—Auth., “that one should have his father’s wife.” This rendering with “should” leads to the supposition that it was a general principle, that for a man to have his father’s wife as his own wife was a thing allowed and authorized. Consistently with English idiom there appears no way of giving expression to the subtle subjective force of *ὥστε* with the infinitive, on which there is a very scholarly dissertation in the *Expositor* of March, 1882; and though by inserting “of you” the considerate and courteous indefiniteness of the original (*τίνα*) is obliterated, the words “one hath” without some such assistance would not be sufficiently plain to the English reader.

**3 Being absent.**—“As” (Auth.) omitted by change in Gr. text.

**Judged him.**—The sentence is involved both in the Gr. and in the English, but may be connected and arranged thus, “I judged him (*i.e.*, decreed concerning him) in the name of the Lord Jesus, ye being gathered together and my spirit with the power of our Lord Jesus, to deliver such an one (*i.e.*, that such an one should be delivered) unto Satan.”

**7 For us.**—(Anth.) Omitted by change in Gr. text.

**For our passover . . .**—The order of the Gr. is here followed, and the sense, suggested by the allusion in the preceding sentence to leaven and the unleavened passover bread, is as follows: “For we Christians also have our passover, which has been sacrificed, namely, Christ.” So Vulg., *Etenim Pascha nostrum immolatus est Christus*. The point and connection of the passage is obscured in Anth., following Tynd., by the transposition of “Christ” from the end of the sentence to the beginning, “For Christ our passover is sacrificed for us.”

**9 In my epistle.**—The Gr., which has the article, may be translated thus, or “in the epistle;” but not as Auth., “in an epistle.”

The alteration, however, is not decisive of the vexed question whether the Apostle is referring to a former part of this Epistle, or to another Epistle which has not come down to us; but the latter interpretation appears the more probable, if only because there is not in the earlier part of this Epistle anything to which these words can be referred.

10 **Not altogether with**—*i.e.*, Not that you were altogether *to abstain from associating* with such persons. The Marginal rendering is the same in effect, “not at all meaning,” not having in my view “the fornicators of this world,” of the non-Christian world around you.

12 *Also*, and 13, *therefore*.—(Auth.) Omitted by changes in Gr. text.

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## CHAPTER VI.

1 **His neighbour**.—Compare Rom. xiii. 8, and Note there.

**The unrighteous**—*i.e.*, the infidels, the heathen, as opposed to “the saints,” the Christians. Both words are here used without reference to their moral significance. Auth., “the unjust,” following Beza, *injustis*, Genev., and Rhein.; Tynd. and Cranm., “the wicked,” following Vulg., *iniquis*, and so Wycl.

4 **If ye have to judge**.—Literally, as in Auth., “if ye have judgements.” Gr., as in verse 2, *κριτήριον*, *criterion*, which has the several meanings of a judgement, a judicial tribunal, a cause to be judged. It occurs once again in the New Testament, at James ii. 6, where it has the second sense, and is rendered “judgement-seats.”

**Do ye set . . . ?**—This is one of the many cases of ambiguity arising in the New Testament Greek from the identity of the second person plural of the verb in the indicative, imperative, and interrogative. Here also the context does not decide beyond doubt which of the three is to be preferred. Taking the interrogative, the sense of the passage beginning from verse 1 is this: “Why do ye take your quarrels before heathen judges? The saints are to judge angels; much more are they competent to judge in worldly affairs. If these questions as to worldly affairs arise among you, why do ye constitute them your judges, who are

of no account, are not thought anything of in the Church, namely, the heathen?" Auth. takes it imperatively in this sense: "Since we are competent to judge angels, any of us are sufficient for worldly affairs; therefore set the lowest and meanest among you to judge such matters, rather than take them before the heathen judges." But this in logical force and consecutiveness is not so probable as the interrogative rendering.

5 **To move you to shame.**—The Gr. is literally, "with a view to your shame," not as Auth., "I say this to your shame"—i.e., as a shameful thing in you. The same phrase is used again in chap. xv. 34.

7 **Already.**—Gr., *ἡδη*—i.e., antecedently to any question as to the tribunal before which their lawsuits were to be tried. Auth., "now."

**A defect.**—A falling short; Auth., "a fault." Vulg., *delictum*; or, according to the change in Gr. text by the omission of *ει*, it may be rendered, as in the Margin, "a loss to yourselves."

**Have lawsuits.**—Auth., following Tynd., "go to law," which represents a different phrase in verse 6.

8 **Ye yourselves.**—"Ye" is emphatic in the Gr.

11 **Ye were washed.**—The Gr. is the aorist of the middle voice, "Ye caused yourselves to be washed clean of your sin by baptism." The other verbs which follow in this sentence are also in the aorist.

12 **Not all things are.**—This, the order of the Gr., is more perspicuous than Auth. "all things are not," in which the negative may grammatically attach to either of the words between which it stands.

15 **Take away**—i.e., from Christ, whose members they have become. Auth. "take" does not fully express this meaning.

16 **The twain.**—Auth., "two," omitting the article. Compare Matt. xix. 5, "They twain shall be one flesh," and Gen. ii. 24.

20 "And in your spirit."—(Auth.) Omitted in all the earliest MSS., and in most of the ancient versions. The object of the Apostle here is to insist on the necessity of our keeping holy the body, as it is God's temple.

## CHAPTER VII.

2 **Because of.**—So Wycl. and Rhem. Auth., “to avoid.” The article in the Gr. points to the prevalence of the sin at Corinth; the plural number to the various forms of it (*Bengel* and *Wordsworth*).

3 **Her due.**—“Benevolence” (Auth.) is omitted by change in Gr. text.

5 “Fasting” (Auth., with Tynd.) is omitted in the chief textual authorities, and in Vulg., Wycl., and Rhem. The interpolation appears to have been made at a comparatively late period, for the purpose of encouraging asceticism.

6 **By way of permission.**—Gr., *κατὰ συγγνώμην*. He lays this down not as a command, but as a thing permitted and discretionary, as to which each person should judge for himself. Auth., “by permission,” would imply that he himself delivered this counsel by the permission, and not by the command, of God. Wycl., correctly, “as giving leave,” following Vulg., *propter indulgentiam*.

10 **I give charge.**—The word is not the same as that rendered “command” in the previous verses.

11 **Leave.**—Auth., “put away,” which is used for another word, *ἀπολύειν*, in Matt. i. 19, &c.; “leave,” *ἀφίέναι*, is applied to the case of the believing husband and wife (verses 12, 13).

12 **Is content.**—So Tynd. and Genev. Wycl., Cranm., and Rhem., “consent,” after Vulg., *consentit*. Auth., “be pleased.”

14 **The brother**—i.e., a Christian. By change in Gr. text for “husband.”

As an historical illustration of these injunctions, it is remarked by Dean Stanley, in commenting upon them, that they probably had a direct influence on the marriage of Clotilda with Clovis, and of Bertha with Ethelbert; and consequently on the conversion of the two great kingdoms of France and England to the Christian faith (*Stanley* on 1 Cor.).

15 **In peace**—i.e., to be in a state of peace and concord one with another; and conjugal rights therefore are not to be insisted on, if the unbelieving husband or wife desires to separate. Auth. (alone) here has “to peace.” So Gal. i. 6, “called you in the grace of Christ,” is in Auth., “into the grace.”

16 **How knowest thou . . . ?**—This phrase in classical Gr. would imply that the thing spoken of, the conversion of one party by the other, is unlikely. But the contrary inference has been drawn from this passage by Chrysostom and other expositors both in ancient and modern times. Auth., “what knowest thou?” (Gr., *τι οἴδας εἶ*), following Beza, *ecquid*.

21 **But if . . . use it rather.**—This rendering admits of the interpretation “if thou canst obtain thy liberty, use the opportunity of becoming free” (supplying *τὴν ἀλευθερίαν* after *χρῆσαι*). The Marginal alternative rendering, “Nay even if,” supports the other view of the passage: “Even if thou canst obtain thy liberty, prefer to make the best of thy condition as a slave.” The former is the interpretation of Tynd., Cranm., Auth., Vulg. (apparently), Chrysostom (who argues against the latter), Alford, &c. The latter is followed by Erasmus, Beza, Wordsworth, and others. If classical usage is to decide the question, the Gr. is in favour of the latter interpretation and the Marginal rendering. But the usage of the New Testament is not so conclusive. See Phil. ii. 17; 1 Peter iii. 14. Compare verse 28.

22 **Freedman.**—So Rhem., “the franchised of the Lord,” following Vulg., *libertus*. All other English versions, “freeman.” A “freedman” was the Roman term for one who, having been a slave, had been made free, “manumitted.” By this phrase, “the Lord’s freedman,” it is not meant that he had been enfranchised by Christ, but that he was a freedman *belonging to* Christ. The Gr. *ἀπελεόθερος* is not again used in the New Testament.

26 **To be as he is.**—This meaning of the Gr. suits the context in the next verse better than “so to be” (Auth.)—i.e., “unmarried.”

29 **The time is shortened.**—In other words, “our salvation is nearer than it was.” All English versions, “is short,” following Vulg. The time is contracted, drawn in (a metaphor from the drawing in or furling of a sail), and God’s purpose in shortening it is, that for the time remaining those that have wives may be, &c.

31 **As not abusing it.**—In the sense of “not using it to excess.” Margin, “Or, *not using it to the full*,” which would limit the sense to a use going to the full extent that is legitimate, and not beyond. Compare chap. ix. 18, where the Gr. is used with the same meaning.

32 **Free from cares.**—Auth., “without carefulness,” following Rhem. But “carefulness” is a good quality if not carried to

excess, and “careful” has a good sense in verse 34. ~~The Gr.~~ here signifies freedom from causes for care—i.e., according to English idiom, from cares.

33 The Margin represents another reading of the Gr. text.

36 **Unseemly.**—Auth., “uncomely.” Comp. chap. xiii. 5.

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## CHAPTER VIII.

1 **Sacrificed.**—Auth., “offered;” at verse 4, “offered in sacrifice.”

2 **Not yet.**—For Auth., “nothing yet,” by change in Gr. text.

4 **No idol is anything**—i.e., represents anything that has existence. All English versions, following Vulg., “an idol is nothing.” Either rendering is admissible; that which has been adopted is logically the more correct.

6 **Unto him.**—Auth., “in him.” Compare Rom. xi. 36.

7 **Being used until now to the idol.**—By change in Gr. text for Auth., “with conscience of the idol unto this hour.” The meaning is, “they still, from long habit, even now that they are Christians, regard it as having been sacrificed to a being of some sort; and so in eating they offend against their conscience, which is weak in entertaining such a scruple, and is defiled by eating what is supposed to be a sacrifice to a demon.”

12 **When it is weak.**—Auth., “their weak conscience.” The change is required by the position and meaning of the participle in the Gr.

## CHAPTER IX.

3 This verse refers to what has gone before, not to what follows, according to the punctuation in the Auth.

5 **A believer.**—Literally, “a sister,” as “a brother” is used in chap. vii. 14 for “a believer;” here, to prevent misapprehension, that word is brought into the text.

7 **What soldier ever serveth?**—By turning the Gr. in this way an idiomatic rendering is given to the Gr.  $\pi\sigma\tau\epsilon$ . Auth., “who goeth a warfare any time?”

9 **The ox when he treadeth.**—The Gr. specifies the work which the ox is doing, not the particular ox. Compare chap. viii. 12, and Note there.

**Is it for the oxen that God careth?**—i.e., in giving this command is it for the oxen that He shews his care? All English versions, “doth God care for oxen?” To this question the proper answer would be, “Yes, He does care for all His creatures;” but by following the Gr. order, and expressing the article, the true meaning is vividly set forth. The same illustration is used by the Apostle in 1 Tim. v. 18.

10 **Altogether.**—For the alternative sense of  $\pi\acute{a}\nu\tau\omega$ , given in the Margin, see Acts xxviii. 4; Luke iv. 23.

**And he that thresheth . . .**—By change in Gr. text.

12 **Bear.**—The Gr. is not “suffer” (Auth.), but “put up with.”

13 **Sacred.**—Auth., “holy.” The word is  $\iota\sigma\pi\acute{a}$ , not  $\alpha\gamma\iota\alpha$ .

**Eat.**—As in chap. viii. 7. Auth., with Cranm., “live,” which in verse 14 is properly used for  $\zeta\pi\nu$ .

**Have their portion with.**—The word thus rendered does not occur again in the New Testament. Its proper meaning is “to have a definite prescribed share.” Auth., with Tynd. and Cranm., “are partakers,” which does not imply apportionment, and is the rendering of another word. The portion reserved by the law of Moses for the priests and Levites is laid down in Numbers xviii. See also Levit. vi., vii.

15 **I write.**—Compare Rom. xvi. 22, and Note there.

17 **I have a stewardship intrusted to me.**—The Apostle probably has in mind what he said in chap. iv. 1 as to the

“stewards” of the mysteries of God, and as to its being required “here,” in this world, that “stewards should be found faithful.” So he says that, whether willingly or unwillingly, he must preach the Gospel, for he has a stewardship intrusted to him. This strong compulsory motive is not brought out in Auth., “a dispensation of the Gospel is committed unto me.”

18 **Not to use to the full.**—See Note on chap. vii. 31. “My reward is this, to preach the Gospel without charge to those who receive it, without earthly reward or wages to myself; thus setting an example of disinterested zeal, not straining my real rights, and looking for my reward to God.” Compare 2 Thess. iii. 9.

23 **Joint partaker.**—Auth. adds “with you,” which is not in the Gr., nor is the Apostle contemplating those only whom he now addresses.

24 **Attain.**—Auth., “obtain.” The Gr. is “to catch,” “to reach unto,” as in Rom. ix. 30.

25 **Striveth in the games.**—Literally, “in a contest.” Vulg., *qui in agone contendit*. The contests from which the illustration is drawn are the foot-races, boxing, and other athletic exercises of the Isthmian games held near Corinth, and familiar to his readers. Auth., “striveth for the mastery,” does not suggest this comparison, and gives no definite meaning in its stead.

27 **Buffet my body.**—Auth., “keep under;” Vulg., *castigo*; Wycl. and Rhem., “chastise;” Tynd. and Cramm., “tame;” Genev., “beat.” The Gr. is properly “to inflict bruises on the body,” such as a “black eye” with the fists. The word occurs in Luke xviii. 5, and is there rendered “wear me out.”

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## CHAPTER X.

5 **With most of them.**—The Gr. is the comparative, “the more part,” “the greater number.” Auth., “with many of them.”

9 **The Lord.**—For Auth., “Christ,” by change in Gr. text. This emendation is supported by the chief MSS. (e.g., the Sinaitic and the Vatican); it appears best to suit the context, and has been adopted by the chief critical editors of the Gr. text.

13 **Such as man can bear.**—Auth., “such as is common to man.” Tynd., “such as pertaineth to the nature of man.” The Gr. is *ἀνθρώπινος*, literally “human,” here in the sense of “proportioned to human powers of endurance.” So Chrysostom, *ξύματρος*.

17 The marginal rendering is added, not as being probable, but because it is grammatically admissible, and it commends itself to some expositors as being more in logical sequence with the context.

18 **Have not they . . . communion with the altar?**—Auth., “are not they partakers of the altar?” The Gr. is akin to that rendered “communion” in verse 16; and here the Gr. requires “with,” not “of,” to express participation *with* the altar. “So,” he says, “it is with Israel, the earthly type of the Christian Church; they eat of the sacrifices, and by so doing join in the worship. In like manner, if you eat of the heathen sacrifice you associate yourselves with the heathen worship.”

20 **Communion.**—Auth., with Tynd., “fellowship,” following Vulg., *fieri socios daemoniorum*.

21 **His neighbour's good.**—Tynd., Genev., and Auth., “another's wealth.” Crumm., “that which belongeth unto another,” altogether mistaking the sense, which is freed from obscurity by the substitution of *good* for the archaic *wealth*. As to “neighbour's” for “another's” (Auth.), compare chap. vi. 1, and Note on Rom. xiii. 8.

27 **One of them.**—Auth., “any,” which now, like “many,” is used as a substantive plural, but is a singular in the Bible and Shakespeare, being originally *ane*, “one,” “an.” Wycl. here has “ony.” Compare James i. 5.

28 “For the earth . . .” (Auth.), an interpolated repetition of verse 26, not found in the chief MSS.

30 **By grace.**—Margin, “Or, *with thankfulness*.” The Gr. *χάρις*, as indeed the English “grace,” may be used in either sense; it enters into the word “eucharist,” which is expressive of thankfulness, and the cognate verb to which, “to give thanks,” comes immediately at the end of the verse, giving probability to the Marginal rendering in this place.

33 **The many.**—As at Rom. v. 15.

## CHAPTER XI.

2 **Hold fast.**—Auth., “keep.” Gr. *κατέχετε*, not *τηρεῖτε*.

**The traditions.**—The word is cognate to the verb here rendered “I delivered,” and occurs again in 2 Thess. ii. 15, where Auth. has “traditions,” but here “ordinances,” following Tynd.—a sense not properly belonging to the word, and probably adopted by our translators in their dislike of many practices entailed on the Church in their time, not by primitive but by mediæval usage. The traditions handed down by St. Paul were matters of regimen, polity, and doctrine. Compare Acts xvi. 4.

5 **Unveiled.**—Auth., “uncovered.” The Gr. is not the same as at verse 4, which is literally, “having on the head.”

**It is one and the same thing.**—This idiomatic phrase exactly represents the Greek. Auth., following Crumm., “that is all one as if.” Tynd. and Genev., “were all one and the very same thing.”

10 **A sign of authority.**—The words in italics are added to throw some light on this obscure passage, though without removing the doubt whether by “authority” is meant the authority which the husband has over her, or that which she derives from him. Auth., with Tynd. and Rhem., “power.”

13 **Seemly.**—The Gr. has reference to “propriety,” not to “comeliness” in the modern acceptation of the word.

14 **A dishonour.**—Compare chap. iv. 10, and Note.

17 **In giving you this charge.**—The same word as in chap. vii. 10; there Auth. has “I command,” but here “I declare.” The reference is to the injunctions which he has already given, not to what he is about to say. “Though I have been praising you (see verse 2), for this I praise you not, namely,” &c.

19 **Heresies.**—Margin, “Or, *factions*.” The Gr. *αἵρεσις*, *haeresis*, appears in the apostolic age to have denoted factions or parties within the Church, not, as in later times, erroneous doctrines, tending to cause separation from the Church.

20 **It is not possible.**—Gr., *οὐκ ἔστι*. So in the Margin of Auth., “ye cannot eat” (from Tynd.).

24 The words “take eat” and “broken” (Auth.) are not found in the earliest MSS., and were probably interpolated to bring this narrative into closer harmony with that of St. Matthew. They

are in the Vulgate, with the variation “which is delivered,” *traditur*, for “which is broken.”

26 **Proclaim.**—Auth., following Tynd., “shew.” The Gr. is *καταγγέλλω*, as in chap. ix. 14.

27 **The bread.**—Auth., “this,” which is not found in any of the best MSS.

28 **Prove himself.**—So Wyel. and Rhem., after Vulg. *probat*. Auth., with Tynd., “examine,” which is used for another Gr. word in chap. ix. 3. To “prove himself” is not merely to question himself as to his conduct and motives, but to subject them to some test that may assure him.

29 “Unworthily.”—(Auth.) Omitted by change in Gr. text; an interpolation probably thought necessary to complete the sense. No such insertion, however, is required when the proper force is given to the Gr. particle *μή* which follows, “if he discern not.”

**If he discern not the body.**—Auth., with Rhem., “not discerning the Lord’s body.” Vulg., *non dijudicans*. Tynd., “because he maketh no difference of the Lord’s body.” The words “of the Lord” are omitted in the Gr. text, in accordance with the Sinaitic, Vatican, Alexandrine, and other MSS.; and their removal raises the question whether “the body” which is not recognised and duly estimated is the Body of Christ in the Sacrament, or that of the Church as a holy congregation, not to be treated as a common assembly meeting for a secular purpose. The former alternative is the more probable, as the body and the blood of the Lord have been spoken of just before (verse 27), as well as in verse 24 and chap. x. 16, while no mention has been made of the Church as being “the body;” and in chap. xii., where that expression is applied to the Church, it is with the addition of “of Christ.” To infer such a meaning here from the words in chap. x. 16, “we who are many are one bread, one body,” would be to build too much on a phrase used there for the first time, in a figurative manner, without explanation.

30 **Not a few.**—The Gr. is not the same as that rendered “many” just above.

34 **That your coming together be not unto judgement.**—The difference in rendering the very similar Gr. of this and the preceding verse is intended to mark more strongly the difference of meaning. In verse 33 they come together for the purpose of eating (*εἰς τὸ φαγεῖν*): here a caution is given lest they come together “unto judgement” (*εἰς κρίμα*); not with that as the purpose, but as the consequence, of their coming together.

## CHAPTER XII.

2 **Led away . . . led.**—The former of the two verbs in the Gr. differs from the latter in being compounded of *ἀπό* (away). Auth., “carried away . . . led.” “To lead,” not “to carry,” is the usual sense of *ἄγειν*. Compare Matt. iv. 1; Luke iv. 1.

3 **Howsoever ye might be led.**—Auth., “even as ye were led,” which does not give the indefiniteness of the Gr.: “Whatever way ye were led, hither or thither, ye were led astray to the worship of idols.”

3 **Anathema.**—Compare Rom. ix. 3, and Note there. We may suppose that an unbelieving Jew, when he met a Christian, would cry out insultingly, “Anathema Jesus,” and the Christian would reply, “Lord Jesus.”

5 **Ministrations.**—Auth., following Tynd., “administrations,” which, except as it is used in the Prayer Book in reference to the Holy Communion, has lost the sense which it had in the time of Tynd. and Cranm., and which the shortened form of the word still retains.

6 **Workings.**—So Wycl.; Tynd. and Auth., following Vulg., “operations.” The Gr. properly denotes the effect of an inward working here of the Spirit’s working in the soul. The working of the Spirit within the man is accompanied with the power of manifesting to others, for their good and his own, the spiritual gifts which he has received through that inward working. (See next verse.)

9 **Healings** (plural), *i.e.*, of different diseases, requiring different modes of cure. So Auth. in verse 28.

15 **It is not . . .**—This and the similar clause in the next verse are not put interrogatively in the Gr. text.

28 **Secondly.**—Auth., following Tynd., has the now obsolete form, “secondarily.” The word does not, in either form, appear elsewhere in the Bible.

31 **Desire earnestly.**—Auth., “covet earnestly.” The Gr. is not expressive of covetous, but of earnest desire (*ζηλοῦν*, not *ἐπιθυμεῖν*), and is used in the same sense in chap. xiv. 1, “Desire earnestly spiritual gifts,” and chap. xiv. 39.

**The greater.**—By change in Gr. text for “the best” (Auth.).

## CHAPTER XIII.

The restoration of “love” for “charity” as the rendering of *ἀγαπή* in this chapter is one of the most conspicuous features of the Revised Version, and calls for some words of historical retrospect and explanation. The Gr. *agapē* is peculiarly a Christian word, not found in any classical author, and only a few times in the LXX. version of the Old Testament, though the kindred verb *ἀγαπῶ*, “to love,” and the verbal adjective *ἀγαπητός*, “beloved,” are of frequent use both in classical Gr. and in the LXX. In the New Testament the noun *agapē* occurs once in each of the Gospels of St. Matthew and St. Luke, and in each place is translated “love” in Auth.: the verb is frequent in all the first three Gospels. In St. John’s Gospel the noun occurs seven times, in his Epistles eighteen times; and in all places is rendered “love” in Auth., except in 3 John 6, where it is “charity.” In the Pauline Epistles (including that to the Hebrews) it is found in seventy-five passages, in fifty-five of which it is “love” in Auth., in seventeen (including seven verses of this chapter) it is “charity,” and in two it is rendered by paraphrase. In St. Peter’s Epistles it occurs in three places, and in each is “charity.”

In the Latin Vulgate the word is uniformly rendered *caritas*, the only other possible equivalent (*amor*) having reference exclusively to human and earthly affection. Tyndale, the first English translator from the Gr., uniformly rendered the noun, as well as the verb, by “love;” and this rendering was one of the chief grounds for Sir Thomas More’s virulent attack upon Tyndale’s version, in which he denounced it as only fit to be burnt, for “it had corrupted the New Testament to a clean contrary thing.” Notwithstanding this invective, Tyndale’s successors—Coverdale, Cranmer, the Genevan, and the Bishop’s Bible in the first edition of 1569—everywhere retained the rendering of “love” for *agapē*, with the exception of two passages, Jude 12 and Rev. ii. 19, where “charity” appears in Genev. It should also be added that Tyndale and his successors have “walkest charitably” for *κατ’ ἀγαπήν* in Rom. xiv. 15. The second edition of the Bishop’s Bible (1572), and, after its example, the Authorised Version, replaced “love” by “charity” about twenty times in the Epistles, thus following timidly and without any guiding principle in the steps of Wycliffe’s translation of the Vulgate.

The Latin *caritas*, though applied by the classical Latin writers

to a higher order of affections than *amor*, had not the high spiritual meaning which was put upon it as a rendering of *agapē* in the New Testament; nor has it attained to that meaning in the passages of the English version into which it was introduced in 1611. Neither has it maintained in common usage the simple meaning which it had in heathen writers, but has become a synonym for the virtue of beneficence, with which *agapē* is shown in this chapter (verse 3) to be by no means identical; and in its widest scope it is limited to the affection of man for his brother man. We never speak of having “charity” towards God; nor do we say, as does the Vulgate, that “God is charity.” The word “love,” according to its ordinary use in Auth., represents the affection which the Father has for the Son, which God has for man, which reciprocally man ought to have for God and for his brother man.

It is desirable to observe consistency in the translation of the word; but still more important to shew that St. Paul and St. John are at one on this subject, and that both are enforcing the “great commandment of the law” as declared by our Lord; and thus to bind together again the whole practical teaching of the New Testaurent by the restoration of the word which stood in the English Version until 1611. Whatever may be the lower earthly ideas connected with that word, they have not impaired the sacred associations which make it the holiest word in Scripture next to the Divine Name itself; and it is more likely that the earthly love is sanctified by association with the Divine, than that the Divine perfection is dishonoured by bearing the same name with that earthly affection, which men believe, perhaps too fondly, but not quite foolishly, to have in it a heavenly element.

It is to be observed that there being in Latin no cognate verb to *caritas*, “charity,” the feeble word *diligere*, meaning properly “to choose,” is used in the Vulg. to render the Gr. *agapán*. It need not be said that no such difficulty is occasioned in English, where the verb and the noun are identical in form. (See an excellent discussion on this subject in Canon Kennedy’s “Lectures on the Revised Version,” 1882, p. 63.)

As the word *agapē* does not occur in any classical Greek author, it may possibly have been suggested to the writers of the LXX. version by the Hebrew *agab*, in its feminine form *shabah* signifying human love, passionate desire. In that sense it is used in 2 Sam. xiii. 15, Jerem. ii. 2, and throughout the Canticles, and, in a more general sense, in Eccles. ix. 1, 6. (Dean Stanley, *Commentary on 1 Cor.*, p. 238.)

1 **Clanging.**—All Engl. versions, “tinkling,” after Vulg. *tinniens*. The Gr. denotes a louder sound than that of tinkling. Compare Ps. cl. 5. The metaphor was suitable to Corinth, famous for its brass (*Wordsworth*). The cymbals of the Hebrews were of two kinds, the one giving a softer sound than the other; the louder kind are distinguished in the Psalm (LXX. version) by the same word which is used here.

5 **Provoked.**—Auth., “easily provoked;” previous versions, “provoked to anger;” Gr., *παροξύνεται*.

**Taketh not account of evil.**—Gr., *λογίζεται*, literally, “reckoneth it not,” doth not keep account of it and brood over it. All Engl. versions, “thinketh no (or ‘not’) evil,” following Vulg., *non cogitat malum*.

6 **Rejoiceth with the truth.**—So Rhem.; Wycl. also (somewhat unecouthly) “joyeth together to truth,” both with Vulg., *congaudet veritate*. “The truth” is personified as companion of “love.” Not observing this, Tynd. and Auth. have “in the truth.” The words, when translated out of the language of poetry into that of every-day life, denote that love rejoices in what is said and done for the truth’s sake.

7 **Beareth all things.**—Margin, “Or, *covereth*,” which is the literal meaning of the Gr.; but compare chap. ix. 12.

11 **I felt as a child.**—The Gr. *φρονέω* expresses the thoughts which spring from the affections, as Col. iii. 2, “Set your mind on the things that are above,” and 1 Pet. iii. 8, “be like-minded.” All Engl. versions, “I understood,” from Vulg., *supiebam*.

**Now that I am become a man, I have put away.**—Auth., “When I became a man, I put away.” The verbs are in the perfect tense in Gr.

12 **In a mirror.**—So Wycl., “by a mirror,” following Vulg., *per speculum*—by reflection as from a surface of polished metal. Tynd. and Auth., “through a glass,” as if through a transparent medium. The same Gr., *ἐστοπτον*, not *διστοπον*, is used in James i. 23.

**Darkly.**—Gr., literally, “in a riddle,” in such a way that we are set guessing and imagining and craving for knowledge.

## CHAPTER XIV.

2 **In a tongue.**—Auth. inserts “*unknown*,” following Genev., which has “*strange*,” apparently on the assumption that the gift here spoken of was the power of speaking in foreign languages, a point which is not beyond doubt, as the word for “a language” in the New Testament, διάλεκτος, *dialectus*, is never used in speaking of the gift of “tongues.”

7 **Giving a voice.**—So Wycl., with Vulg., *vocem dantia*; and so Auth. in verse 10, but here “sound,” using the same word again in this verse, where the Gr. properly means “a musical sound,” as in Rom. x. 18. The sense is, “There are inanimate things, such as the pipe and harp, which can be made to utter a voice; but the voice is without significance unless it has a distinct modulation.”

8 **For war.**—So Crumm. only, though Vulg. has *ad bellum crient*. All other versions, “to the battle.”

11 **Unto me.**—Literally, “in me,” in my estimation.

12 **Abound.**—Auth., following Crumm. and Genev., “*excel*,” *i.e.*, surpass others, which is not the meaning of the Gr. Wycl., “be plenteous.”

16 **The amen.**—The article is prefixed, as *amen* was the accustomed answer of the congregation to the prayer or thanksgiving in the Synagogue, from whence it was transferred to the Christian Church.

20 **Babes.**—Auth. repeats “*children*,” not noticing the variation in the Gr.

21 **By men of strange tongues.**—Literally, of tongues differing from your own, *i.e.*, by the Assyrians whom God sent to scourge the Jewish nation, Isa. xxviii. 9 (Aquila’s version). As the armies of the aliens were sent against the Jews who set at nought the warnings given them in their own language by God’s prophets, so the tongues heard in the Christian community were for a sign to those who resisted the evidence of preaching and other signs.

## CHAPTER XV.

2 **If ye hold it fast.**—After these words we have mentally to supply “*as ye do*,” as a link connecting them with the clause which follows. The sentence of the Gr. is somewhat intricate. The construction which has been followed, and is approved by many commentators, is apparently that of the Vulg., and yields a clear meaning, with the connecting link supplied as above.

4 **Hath been raised.**—The verb is in the passive voice many times in this chapter, and in Auth. is in some places rendered actively as here, “*is risen*,” and in others as a passive (verse 17). Here it is in the perfect tense, the resurrection of Christ being viewed as a continuing fact, whereas his death was an event which did not continue as regards Himself, though it does in its consequences to us.

5 **He appeared.**—In Acts ii. 3 (Auth.) and other places the Gr. is so rendered. Here Auth. has “*was seen*.”

10 **Was not found vain.**—Meaning, “*did not in the event become*.” This rendering of *έγενήθη*, “*was found*,” is used with advantage in 2 Cor. vii. 14 (Auth.).

20 “*Become*.”—(Auth.) Omitted by change in Gr. text.

27 **For, He . . .**—Punctuated thus as a quotation from the Old Testament (Ps. viii. 6).

**Put in subjection.**—Auth., “*put*.” The Gr. denotes the placing under rule, and is not the same as in verse 25.

31 **That glorying in you**—*i.e.*, the cause for glorying which I have in you as my disciples. The Gr. is literally, “*your glorying*.”

33 **Evil company.**—Literally, “*evil associations or companionships*.” Auth., following Rhem., “*communications*.” Vulg., *colloquia*, and so Wyel. and Tynd. This proverb in the Gr. is a metrical line of the sententious poet Menander. The saying in the preceding verse is very likely to be from the same or a similar source, though in it the metrical form has not been so exactly retained.

34 **Awake up righteously.**—Auth., with Genev., “*awake to righteousness*.” Vulg., *vigilate justi*; but Walton’s *Polyglott*, in the various readings of the Vulg. appended to the work at the end of vol. vi., records four MSS. as having *juste*. Modern

editions, as that of Paris 4to, 1785, have *justi*, and so Wycl. and Rhem., “awake ye just men.” Beza, correctly, *evigilate justē*. The verb, *ἐκνήφειν*, “to awake out of,” does not occur again in the New Testament, but in the LXX. version is joined with words expressive of drunkenness and revelling. “Awake up righteously,” i.e., in a righteous, godly frame of mind.

**To move you to shame.**—Compare chap. vi. 5.

36 **Thou foolish one.**—Auth., “thou fool.” The Gr. is not the contemptuous term that *μωρός* is in Matt. v. 22, or “thou fool” in English.

38 **A body.**—The article is omitted by change in Gr. text.

**A body of its own.**—The archaism “his” in Auth. may in this place be a stumbling-block to the unwary reader.

44 **If.**—An addition due to change in Gr. text.

45 **Became a living soul.**—Auth., “was made.” Gr., *ἐγένετο*. This sentence is quoted verbatim from Gen. ii. 7 (LXX. version). It was held by the Jewish Rabbis that a distinction should be made as to the meaning of the two statements in that verse of Genesis, and that whereas God at the first breathed into Adam the “breath of life,” the spiritual life, he was degraded by his sin, and was not made, but “became,” a “living soul,” possessing only animal life. The existence of such a tradition is a reason for adhering to the literal translation of *ἐγένετο*, “became.” (Dean Stanley, Note on this verse, quoting Schöttgen on 1 Cor. ii. 13.)

**Life-giving.**—Auth., “quicken.” The Gr. is the same as in verse 36, where the old English word “quickened” has been retained, the subject being natural life, not the true spiritual life, the gift of God through the spirit, of which it is said in 2 Cor. iii. 6, “the spirit giveth life” (Auth.); the Gr. being the same in that passage as in this.

47 “The Lord” (Auth.) is omitted in almost all the best MSS., and in the principal ancient versions, including the Vulg. Tertullian, writing in the third century, attributes the insertion of the words to the heretic Marcion, who used them to prove that the Lord brought with Him from heaven His human body. (Contra Marcion, ii. 10.)

51 **I tell.**—Auth., “I shew.” Gr., *λέγω*.

55 **Death.**—For “grave,” Auth. So it is (“grave,” *Hades*, being

omitted altogether) in all the great MSS., and in almost all ancient versions and patristic quotations of the passage.

56 **The power.**—So Rhem.; Auth., “the strength,” which would represent *ἰσχὺς*, rather than *δύναμις*. Vulg., *virtus peccati lex*, a singular antithesis.

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## CHAPTER XVI.

2 **As he may prosper.**—Literally, “As he may be prospered.” Auth., “as *God* hath prospered him.” The word “prosper,” now used intransitively, corresponds in sense to the passive form of the Greek verb.

**Collections.**—Auth., “gatherings.” The Gr. is the same as in verse 1.

3 **Bounty.**—Auth., with Tynd., “liberality.” Wycl. and Rhem., following Vulg., “grace.” “Bounty” represents *χάρις* (*charis*) in its double sense, both as the absolute quality of beneficence, and as the material sign or product of it.

5 **When I shall have passed through**—*i.e.*, “when I shall have done what” (as appears from what follows) “I am now about to do.” Auth., “when I shall pass through,” overlooking the distinctive time indicated by the Greek, and expressed by Tynd. and Genev., “after I have gone over,” and by Vulg., *cum Macedonia pertransiero*.

**I do pass** (the present tense) indicates the purpose, not that he was then actually passing.

6 **With you . . . that ye.**—The Gr. pronoun is in both places emphatic, indicating the affectionate desire which he had to visit them, and after passing the winter months with them, while navigation was discontinued, to be set forward on his travels by their good wishes and prayers. This intention he fulfilled. (See Acts xx.)

12 **I besought him much.**—For this sense and construction of the Gr. compare Rom. xii. 1.

**His will.**—The absence of the pronoun in the Gr. gives rise to the alternative rendering noticed in the Margin, “God’s will,”

which rests on the usage of the New Testament, applying the word *θέλημα*, “will,” specially to the will of God. It is so applied in the great majority of cases; but there are about six exceptions out of the sixty instances in which the word occurs. (Compare chap. vii. 37; Luke xxiii. 25.)

14 **Let all that ye do.**—Auth., following Wycl. and Rhem., “let all your things.” Tynd., “all your business.” Gr., *πάντα ἔμμων*.

15 **Have set yourselves.**—Auth. (alone), “have addicted themselves,” a word not elsewhere used in the Bible, and apparently suggested by Beza’s Latin, *sese addixisse*.

22 **Anathema.**—See chap. xii. 3; Rom. ix. 3.

**Maranatha.**—This phrase is not connected with the preceding imprecation, but follows upon it as a warning. The meaning of it in the Hebrew spoken at that time in Palestine (the Aramaic) is, “the Lord (*Maran*) cometh (*atha*),” or “the Lord is come.” The same abrupt exclamation or warning is given by St. Paul in Gr. in Phil. iv. 5, “The Lord is at hand.” Compare also Jude 14, 15. Augustine applies it against the Arians as a warning that the Lord will come to judgement, and so do some modern expositors. Chrysostom and Jerome take it as spoken of the past; the former applies it to the perverseness of the Jews, who denied that Christ was come, and called Jesus *anathema*: and so Dr. Lightfoot. (See Bingham, *Ant.* xvi. 2, § 16.)

THE SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

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CHAPTER I.

- 1 **The whole of Achaia**—*i.e.*, the whole Roman province so called, including Attica and other districts lying outside the region to which the name was limited by the ancient Greeks. Auth., “in all Achaia.” Gr., ὅλη τῆς Ἀχαΐας.
- 3 **The God and Father**.—See Note on Rom. xv. 6.
- 4 **Affliction** (twice).—Auth., “tribulation”—“trouble.” Uniformity of translation has been observed in this and the following verses with regard to the words rendered “affliction” and “comfort.”
- 6 **Which worketh**.—The transposition of this clause is in accordance with its place in the chief MSS.
- 8 **Were weighed down exceedingly, beyond our power**.—The rendering of Auth., “were pressed out of measure, above strength,” is neither literal nor harmonious.
- 9 **The answer**.—Auth., “the sentence,” following Beza, *decretum mortis*. All other Engl. versions, “answer.” The Gr. does not occur again in the New Testament. Its proper meaning is “answer,” whether the opinion of the physician when he is consulted, or the decision of the judge when he has tried a cause.
- 12 **Holiness**.—By change of Gr. text for “simplicity” (Auth.). The two Gr. words, when written in “uncial” (capital) letters, are nearly alike.
- We behaved ourselves**.—So the same word is rendered in Auth. at 1 Tim. iii. 15. Here, “had our conversation,” following Tynd. and Vulg., *conversati sumus*. Wycl., “we lived.” The

cognate noun *ἀναστροφή* is usually rendered “manner of life,” but in Auth., “conversation,” which is now of more limited meaning.

12 **Glorying.**—See Note on 1 Cor. xv. 31.

17 **Did I shew fickleness?**—Auth., “did I use lightness?” a literal but not idiomatic rendering of the Gr.

20 **How many soever be the promises.**—So Wycl. Auth., “all the promises of God in him are yea.” The meaning is, “however many may be the promises of God, in Him (in Christ) they are affirmed and declared, and through Him they are ratified and made effectual.” **Wherefore also through him** is by change in Gr. text for Auth., “and in him.”

23 **I call God for a witness**—I invoke Him as a witness against my soul if I speak falsely.—Auth., following Tynd., “I call God for a record,” as if the word in Gr. were “testimony,” not the “witness that testifies.” Vulg., *testem Deum invoco*.

**I forbare to come**—i.e., “I gave up coming.” Literally, “I came no more.” Auth., following Cramm., “I came not as yet,” after Beza, *nondum*, giving to *οὐκέτι* a sense which it never has.

24 **Have lordship over.**—Auth., “have dominion.” The Gr. is the same in Luke xxii. 25, where Auth. has “exercise lordship.” Compare also 1 Peter v. 3.

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## CHAPTER II.

1 **With sorrow.**—Auth., “in heaviness.” The Gr. noun is akin to the verb in the next verse, rendered “made sorry.”

5 **Not to me**—i.e., “not to me alone, but in part, that I press not too heavily upon him, to you all.” By the change in punctuation of the Gr. text a clearer meaning is obtained than that of Anth., “he hath not grieved me, but in part; that I may not overcharge you all.” The rendering in the text is that of Chrysostom, Beza, Meyer and others. Auth. follows Vulg., Luther, &c.

10 **In the person.**—The Gr., *ἐν προσώπῳ*, may be either “in the person of Christ,” representing Him, or “in his presence.”

**14 Leadeth us in triumph.**—As the Roman general, when he was rewarded with the honour of a triumph, led in procession the captives taken in war who had surrendered to him in battle. St. Paul ranks himself with those whom his all-conquering Lord leads along, “making a show of them openly,” as it is said in Col. ii. 15. There is no example of *θριαμβεύειν* in the sense here given to it in Auth. and Genev., “causeth us to triumph,” following Tynd. and Cranm., “giveth us the victory.” But we may accept the interpretation of Chrysostom, “who maketh us a spectacle to all,” and consider that in using this word the Apostle was not thinking of himself as a captive led along by his conqueror, but as one who was brought before the world, exhibited for the furtherance of the Gospel. (So Field, *Otium Norv.* p. 111.)

**15 That are being saved . . . that are perishing.**—The Gr. in each case is the present participle. Compare 1 Cor. i. 18; Acts ii. 47.

**16 From death.**—By addition of *ἐκ* in Gr. text for “of death” (Auth.): an odour of corruption proceeding from the death of sin which has already taken place, and which will end in the eternal death; an odour of sweetness arising from the new birth unto righteousness, which issues in eternal life.

**17 Corrupting.**—Margin, “Or, *making merchandise of.*” The Gr., which is used only in this one place of the New Testament, means properly “to be a retail dealer,” and thence “to deal fraudulently,” and in an active sense, “to adulterate,” as here. Vulg., *adulterantes*. The same thought is expressed by another word (chap. iv. 2), “handling the word of God deceitfully.”

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### CHAPTER III.

**3 Tables that are hearts of flesh.**—For Auth., “fleshy tables of the heart.” By change in Gr. text, *καρδίαις* for *καρδίας*, “hearts” is in apposition with “tables.”

**5 To account anything as from ourselves**—*i.e.*, to account any good thing in us as originating in ourselves. Auth., “to think anything as of ourselves.” The Gr., *λογίζεσθαι*, here has its proper sense to “account,” or “reckon.”

**6 Sufficient as ministers.**—Auth., “made us able ministers.” The verb in the Gr., rendered “made us sufficient,” is cognate to the adjective in the previous verse, and in chap. ii. 16, “who is sufficient for these things?”

**A new covenant.**—The article is not expressed nor implied in the Gr. Compare Jer. xxxi. 31, “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel.”

**7 Came with glory.**—Auth., “was glorious.” Literally, “was made to be.” (See 1 Cor. xv. 10, where the same word, *ἐγενήθη*, is rendered “was found.”)

**Look stedfastly.**—Auth., “stedfastly behold.” The word is frequently used by St. Luke, especially in the Acts (compare chaps. iii. 4, xi. 6), and is there rendered, if as here it is in the aorist, “to fasten the eyes on.” This place and verse 13 are the only other passages of the New Testament in which it is found. “Behold” is the rendering of words expressing a contemplative look or gaze.

**8 How shall not rather.**—The connection of “rather” is this, and not as in Auth., “be rather glorious.”

**14 Were hardened.**—Auth., “were blinded.” Compare Rom. xi. 7, and Note there.

**Unlifted.**—Auth., following Tynd., “untaken away.” The Gr. is, literally, “unveiled,” as at verse 18, and is a verb cognate to the noun just above: a different verb is used in verse 16.

**16 It shall turn**—i.e., their heart. There is no need to supply “a man,” as suggested in the Margin.

**18 Reflecting.**—Or, as Auth., “beholding.” The Gr. word is not used in the LXX., nor elsewhere in the New Testament. “Reflecting in our hearts as in a mirror” is the interpretation of Chrysostom, Bengel, and others; and this sense is suitable to the context; but the verb being in the middle voice, its proper meaning is not to act as a mirror, to reflect, but to behold oneself or another object in a mirror.

**Transformed.**—Auth., “changed.” The Gr. is the same as in Rom. xii. 2, Matt. xvii. 2.

**Even as from the Lord the Spirit.**—Auth., “by the Spirit of the Lord.” The Gr. is *ἀπό* (“from”), not *ἐπί* (“by”), and cannot be rendered “by the Spirit of the Lord” (as Auth.), considering the order in which the words stand, and the absence of the article.

## CHAPTER IV.

**2 The hidden things of shame**—i.e., “the shameful things which a man hides in his own bosom.” Tynd., “the clokes of dishonesty.” Cranmer. and Genev., “the cloaks of shame.” Auth., “the hidden things of dishonesty,” that word having its now obsolete sense of “shame,” as “honest” was equivalent to “honourable.”

**3 It is veiled in them that are perishing.**—Auth., “it is hid to them that are lost.” The Apostle harps on the thoughts suggested by the mention of the “veil” in the last chapter. The Gospel is veiled “in them” (as at chap. ii. 15), not “to them;” being in their minds and understandings, it is yet veiled from their hearts and affections by their sin; in them, that is, who “are perishing.” The present participle denotes a process going on, not completed. (See Note on chap. ii. 15.)

**4 Should not dawn.**—Auth., “shine.” The verb is not used again in the New Testament. The kindred noun occurs once only (Acts xx. 11), where it is rendered “break of day.” It denotes the rapid transition from night to day with brief interval of twilight, which takes place in southern latitudes.

**Light.**—The Gr., as shewn in the Margin, properly means “illumination,” the shedding of light on that which was in darkness.

**6 That said, Light shall shine.**—By change in Gr. text,  $\lambda\alpha\mu\psi\epsilon$  for  $\lambda\alpha\mu\psi\alpha$ . Auth., “who commanded the light to shine out of darkness.”

**It is God.**—The construction of the Gr. is elliptical, and may be completed by the addition of *it is*— $\delta\ \theta\epsilon\delta\ [\epsilon\sigma\tau\iota\nu]\ \delta\ \epsilon\pi\omega\nu\ \dots\ \delta\ \epsilon\lambda\alpha\mu\psi\epsilon$ . So Tynd. Auth., “for God . . . hath shined.”

**In the face of Jesus Christ.**—The literal meaning of  $\pi\tau\sigma\omega\pi\varphi$  (“face”) is retained, there being an implied comparison between the glory of God as shewn in the face of Christ, and in the face of Moses (chap. iii. 7).

**7 Exceeding greatness.**—Auth., “excellency,” which in its modern acceptation denotes superior goodness rather than transcendent greatness, which is the prominent idea in the Gr.  $\delta\pi\epsilon\beta\omega\lambda\dot{\eta}$  (“hyperbole”).

**8 Pressed on every side, yet not straitened.**—Hemmed in, yet not cooped up. The metaphor is lost in Auth., “troubled on every side, yet not distressed.”

9 **Pursued, yet not forsaken**—i.e., pursued by enemies, but not forsaken (literally, “not left behind”) by friends. Auth., “persecuted, but not forsaken.” The Apostle compares himself in these verses to a soldier on the field of battle, hard-pressed, wounded, pursued, yet still holding out, and not cut off from his supports.

14 **With Jesus.**—By change in Gr. text for “by Jesus.” Auth., “with Jesus,” i.e., to be with Him, and in the same condition. Compare 1 Thess. iv. 14, 17.

15 **That the grace**—i.e., “that the grace of God, in proportion as it is multiplied through the many that have received it, may cause the thanksgiving on account of it to abound the more to His glory.” The construction of the Gr. is obscure, though the meaning is clear enough. The verb thus has an active sense, as in chap. ix. 8. In Auth. it is taken as a neuter, and in its ordinary sense, “redound;” “That the abundant grace might through the thanksgiving of many redound to the glory of God.”

16 **Is decaying.**—The Gr., in the present tense, denotes the progress of decay. Auth., “perish,” is suggestive merely of the event.

17 **More and more exceedingly.**—The Gr. is literally, “according to excess unto excess;” a Hebraism like “from grace to grace,” expressing the vastness or intensity of a thing by the idea of accumulation. Auth. has an adjectival rendering, “far more exceeding.”

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## CHAPTER V.

1 **The earthly house of our tabernacle.**—Auth., “our earthly house of this tabernacle.” Vulg., *terrestris domus nostra hujus habitationis*. The Gr., as nearly as it can be given in Engl., is “our earthly tabernacle-dwelling.” The Margin has “bodily frame” as an alternative for “tabernacle,” because the Gr. *σκῆνος* (“tent,” “tabernacle”) was a term for the human

body used by Greek medical writers, as Hippocrates, also by philosophers of the Pythagorean school, as Democritus (Stobæus, *Florileg.* x.).

4 **What is mortal.**—Auth., following Tynd., “mortality.” Gr.,  $\tauὸ\thetaνητόν$ , meaning not mortality as a principle, but the mortal element in our present nature. Vulg., *quod mortale fuit.* “This mortal must put on immortality.”

8 **To be at home.**—As Auth. for the same Gr. in verse 6. This very apposite phrase is due to Tynd. In the previous verse Wycl. has “we go in pilgrimage from the Lord,” following Vulg., *Dum sumus in corpore, peregrinamur a Domino.*

9 **We make it our aim.**—Auth., “we labour.” Gr., literally, “we make it our ambition,” as in Rom. xv. 20.

10 **Must all be made manifest.**—So Rhem., following Vulg. Auth., after Tynd., “appear.” It is not our appearance but our manifestation, our exposure of ourselves before the judgement-seat of Christ, which is here spoken of; as the Apostle has said in his former Epistle to the Corinthians (chap. iv. 5), “the Lord will both bring to light the hidden things of darkness, and make manifest the counsel of the hearts.” In this second Epistle,  $\phiανερώω$ , “to manifest,” is a characteristic word, being used, in different ways, nine times.

11 **Knowing therefore the fear of the Lord.**—This phrase, “the fear of the Lord,” is many times used by St. Paul in a good sense, when speaking of the reverential awe which is shewn practically by obeying the will of God. (Compare chap. vii. 1; Rom. iii. 18, where it is in a quotation from the Old Testament; Ephes. v. 21.) It is once used in the same sense by St. Luke (Acts ix. 31), and not elsewhere in the New Testament; but it occurs times without number in the Old Testament. In a few places, *e.g.*, in Isaiah, it signifies the active fear, the “terror” inspired by dread of God’s judgements. Here Auth. has “terror,” with Genev., following Beza, *i.e.*, the dread of God’s final judgement, of which there is mention in the previous verse. This meaning suits well with the context, and is adopted by Chrysostom in his exposition of this passage; but by retaining it (with Auth.) we should depart from the literal rendering of the Gr., and should exclude the milder and more ordinary sense of the phrase, which it has in all other places of the New Testament.

13 **Of sober mind.**—Auth., “sober,” in contrast with the derangement which was imputed to him. If he went beyond bounds in his enthusiasm, it was from zeal for God; if he was too moderate

and sober-minded, it was that he restrained himself in consideration for them, for their sake.

15 **Who for their sakes.**—This applies to both the death and the resurrection of Christ. Auth. appears to limit it to the death: “unto him which died for them and rose again.”

16 **We know him so.**—So, *i.e.*, “after the flesh.” This, though not expressed in the Gr., may be inferred from the former clause. So Tynd. Auth., “know we him no more,” following Vulg., Wycl., and Rhem. St. Paul before his conversion had known Christ only after the flesh, had regarded Him (whether or not he had seen Him in the flesh) as an ordinary human teacher whose doctrine was at variance with Jewish law and custom, and was by all means to be suppressed.

17 **A new creature.**—See Margin. The Gr., *κτίσις*, in its primary meaning is a creative act, then a thing created.

**They are become new.**—“All things” (Auth.) being omitted by change in Gr. text. (Compare Rev. xxi. 4, 5; also Matt. xxiv. 35, and Isa. xlivi. 18, “Remember ye not the former things,” &c., and the same passage in the LXX. version.)

19 **Not reckoning.**—So Wycl. This is the usual meaning of the Gr., which here and in several passages is rendered “impute” in Auth., following Tynd. and Vulg., *reputans*.

20 **On behalf of** (three times).—Auth., “for—instead of—for.” The Gr., *ὑπὲρ*, like “for” in English, may have the vicarious sense, “instead of,” or the tutelary sense, “on behalf of,” “on the side of.” In verse 14, where it is said “Christ died for all,” and verse 21, “he was made to be sin for us,” it may have either meaning, but we cannot properly say that the Apostles were ambassadors in the stead of Christ, for Christ himself pleads with us by His Spirit, and His ministers in beseeching and pleading with men work with Him (as it is said in chap. vi. 1) and for His sake. To make this clear, “in behalf of” has been taken as the rendering in both places.

## CHAPTER VI.

2 **An acceptable time.**—Anth., “a time accepted.” (Compare Luke iv. 19, “to proclaim the acceptable year of the Lord.”)

3 **Our ministration.**—The service with which we are charged. Auth., “ministry.” Vulg., *ministerium*. Tynd., “our office.” The word ministry had not in 1611 the comprehensive sense, including the persons as well as the office of Christ’s servants, which it has now acquired.

6 **In pureness.**—Auth., “by pureness,” &c., the change from “in” to “by” being probably made because the Apostle passes from recounting the states of suffering and trial imposed upon him to an enumeration of the graces received from God, which enable him to support his trials. But the word in Gr. is “in” throughout, and there appears no reason why it should be varied in translation; if he was *in* the midst of afflictions, he was also *in* a state of pureness, knowledge, and long-suffering. In verse 7 the Gr. is changed from “in” to “by,” or “by means of” ( $\deltaι\alpha$ ) and the English is accordingly changed to “by.”

8 **By glory and dishonour.**—Auth., following Tynd., “by honour and dishonour.” The words in Gr. are not correlatives. Vulg., *per gloriam et ignobilitatem*, whence Wycl., “by glory and unnobleth.”

12 **In your own affections.**—The Gr.  $\sigmaπλάγχνα$ , “bowels” (Anth.), is used in this metaphorical sense many times by St. Paul, twice by St. Luke, and once by St. John (in his First Epistle). The kindred verb “to have compassion” occurs in the first three Gospels several times, and not elsewhere in the New Testament.

14 **Righteousness and iniquity.**—Here also, as in verse 8, the words used in the antithesis are not correlatives. In the following verse the words are correlatives, “believer” and “unbeliever,” but are varied in Auth., “believer” and “infidel,” following Vulg., *quæ pars fideli cum infideli*. “Infidel” occurs in Auth. only here and in 1 Tim. v. 8; and it is now in these places likely to mislead, having passed from the original sense of “unbeliever,” which it has in one of the collects for Good Friday, to that of “disbeliever,” one who rejects the faith.

## CHAPTER VII.

1 **Defilement.**—The Gr. does not occur again in the New Testament. All Engl. versions, “filthiness,” which is the rendering of other words.

2 **Open your hearts to us.**—Auth., “receive us,” following Genev. and Beza, *recipite nos*. Vulg., *capite nos*, whence Tynd. and Cranm., “understand us.” The Gr. is literally “make room for us,” *i.e.*, in your affections, of which he had complained that they were closed to him (chap. vi. 12, 13). So Theophylact.

**We took advantage of no man.**—Auth., with Tynd., “defrauded.” Vulg., *circumvenimus*. There is a reference probably to the charge which he meets in chap. xii. 17, where the same word is used. The Gr. has the notion of “overreaching” rather than “defrauding.”

3 **To die together and live together.**—The Gr. is in a more emphatic and proverbial form than Auth., “to die and live with you.” To be companions in life and death was with the Greeks and Romans an almost proverbial expression, denoting inseparable friendship. Thus Horace says (Odes III. 9) :—

“Tecum vivere amem, tecum obeam libens.”  
 (“With thee I could love life, with thee could welcome death.”)

In many nations it has been not a mere form of words, but a fact, and sometimes imposed as a duty. (See *A Lapide's* commentary on this passage.)

4 **I overflow with joy.**—Auth., “I am exceeding joyful.” The Gr. is a strong metaphorical expression, used again in Rom. v. 20, corresponding with that in the previous clause—“I am filled with comfort, I overflow with joy;” and the two together are a characteristic example of St. Paul’s occasional bursts of affection.

5 **Relief.**—Auth., “rest.” Compare chap. ii. 13.

6 **The lowly.**—Auth., “those that are cast down.” Tynd. and Cranm., “the abject.” Vulg., *humiles*. The same word is used in the *Magnificat* (Luke i. 52). The Apostle speaks in chap. x. 1 as if it were applied to himself by way of reproach.

7 **Your zeal for me.**—Auth., with Tynd., “your fervent mind.” Vulg., *emulationem*. Gr., *ζήλον* (*zēlon*).

8 **With my epistle.**—Literally, “with the letter” (viz., “which I sent to you”). All Engl. versions, omitting the article, “with a letter.”

**I do not regret.**—Auth., following Tynd., “I do not repent.” The Gr. is not so strong a word as that which is always rendered “repent,” the cognate noun to which, “repentance,” expresses in the following verses the deeper sorrow and change of mind of the Corinthians. Wycl., “it rueth me not.”

**10 Which bringeth no regret.**—Auth., “not to be repented of.” The Gr. adjective is akin to the word at verse 8, where see Note. It may be connected either with “repentance” or with “salvation.” The collocation is in favour of the latter construction; the sense seems to require the former, and this has been preferred, as is shown by the insertion of “*a repentance*” in italics, with the other alternative in the Margin.

**Godly sorrow.**—This phrase of the Auth., due to Tynd., has been retained as being the same in sense with the Gr. *κατὰ Θεὸν*, and more expressive than the more literal rendering of the Gr., “sorrow which is after a godly sort,” as in verse 9.

**11 What avenging.**—Auth., “what revenge.” Compare Note on Rom. xiii. 4. The Gr. signifies the proceeding to take vengeance, not the consummation of vengeance in retribution.

**Pure.**—Auth., “clear.” Gr., *ἀγνόος*. The word occurs only in the Epistles, and always in this its proper meaning, “pure.”

**12 That your earnest care for us might be made manifest unto you.**—By changes in Gr. text, supported by nearly all the MSS., for Auth., “that our care for you . . . might appear unto you” (*ὑμῶν* for *ἡμῶν*, and *ἡμῶν* for *ὑμῶν*). The meaning is, that he wrote as he did in order that their earnest care for him might be brought out and made manifest to themselves.

**Earnest care.**—The Gr. *σπουδή* here and in the last verse, and in chap. viii. 7, requires a stronger rendering than Auth., “care,” “carefulness,” “diligence.”

**13 We have been comforted: and in our comfort. . .**  
—By change in Gr. text for Auth., “we were comforted in your comfort,” &c.

**15 Is more abundantly.**—So Vulg., Wycl., and Rhem., the adverb being repeated from verse 13. Auth., “is more abundant.”

**16 I am of good courage concerning you.**—This is nearer to the meaning of the Gr. than “I have confidence in you,” as Auth., following Vulg., *confido in vobis*. Tynd. and Cranm., “I may be bold over you.”

## CHAPTER VIII.

**1 We make known to you.**—This is the ordinary rendering of the Gr. The Auth. here has “we do you to wit,” following Tynd., which, though pure English, and very literal (“I make you to know”), is now too antiquated to be generally understood.

**Given in the churches.**—More exact than Auth., “bestowed on,” following Genev. and Beza, *præstitam ecclesiis*. So Acts iv. 12, “no other name given among men.” “Given in” is a pregnant expression, denoting not only the bestowal of the gift upon the churches, but its working in them (*Wordsworth*). The frequent use of the preposition “in” (*ἐν*) is a characteristic of St. Paul’s style, when compared with that of the other writers of the New Testament.

**2 In much proof.**—Not as Auth., “in a great trial,” which would point to a definite occasion rather than a continuity of trial.

**Liberality.**—See Note on Rom. xii. 8.

**3 They gave of their own accord.**—This represents the Gr. adjective “spontaneous,” which, standing by itself, requires some such construction to be supplied. The like may be said of other clauses in this sentence, rendered obscure by their conciseness; as if, in dictating to his amanuensis, the Apostle delivered his thoughts without regard to their grammatical connection.

**4** The omission by change in Gr. text of the words “that we would receive” (Auth.) leaves the words “this grace” standing independently, and requiring to be connected with the words at the beginning of the verse; thus—**Beseeching us with much intreaty in regard of this grace.**

**7 Earnestness.**—Auth., “diligence.” See Note on chap. vii. 12.

**8 By way of commandment**—*i.e.*, as if I were giving you a command. Compare 1 Cor. vii. 6, and Note there. Auth., “by commandment,” *i.e.*, as if I had received a command from God to speak thus.

**But as proving through . . .**—The structure of the sentence is thus altered from Auth. “by occasion of . . . and to prove,” in order to give to the Gr. *κατ* its necessary meaning “also,” instead of “and,” as in Auth.

10 **Judgement.**—The Gr. is a more authoritative word than “advice” (Auth.), indicating not the counsel of an equal, but the decision of a superior. Compare 1 Cor. vii. 25. Still the judgement is given as his own, and not as coming from God.

**Who were the first to make a beginning**—i.e., who anticipated the movement made by the Macedonian Church. This meaning, though not so clearly expressed, may be intended by Auth., “who have begun before,” which would rather imply that they had once before begun, and given up their purpose.

**Not only to do but also to will.**—They had been beforehand with others, not only in act, but in purpose. Auth., “not only to do, but also to be forward” (Gr.,  $\tau\delta\theta\acute{e}\lambda\epsilon\iota\nu$ ).

11 **Complete.**—Auth., “perform.” The Gr. is the same as at verse 6, where Auth. has “finish.” We speak of performing a promise, but not of performing a course of action on which we have entered.

**Out of your ability.**—According to your means; not, as Auth., “out of that which ye have.” The preposition here has the same force as in John iii. 34, “He giveth not the Spirit by measure,” i.e., “according to.”

12 **If the readiness is there.**—Auth., “if there be first a willing mind” (following Tynd.). The Gr. noun has the article. It is expressive, not of the will or purpose, as  $\tau\delta\theta\acute{e}\lambda\epsilon\iota\nu$  at verse 10, but of promptness and forwardness. The preposition  $\pi\rho\delta$ , “before,” which is combined with the verb, shews presence, not priority, to be the condition required.

13 **Distressed.**—The Gr. has this meaning, rather than “burdened,” as Auth., following Genev. Tynd. and Crumm., “brought into cumberance.” Vulg., *tribulatio*.

17 **Very earnest.**—Auth., “more forward.” The Gr. is literally “more earnest,” i.e., more earnest than to need such an exhortation, “too earnest to need it,” according to Engl. idiom. According to the custom of the Ancients in letter-writing, the past tense (the aorist) is used of matters pending or still future at the time the letter is written, but expected to be past events at the time when the letter would be received. See Rom. xvi. 22, &c.

18 **Is spread.**—The insertion of a word of this meaning is required by διά, “through,” which follows. Auth., “whose praise is in the gospel throughout all the churches.” Here the insertion of

*is* breaks the true connection of the words by transferring “in the gospel” from the subject to the predicate.

19 **In the matter of this grace.**—For Auth., “with,” and **our readiness** for “your,” by changes in Gr. text.

20 **Bounty.**—Auth., “abundance.” Previous versions, “plenty,” or “plenteous distribution,” after Vulg., *plenitudine*. The word occurs nowhere else in the New Testament. In Gr. authors it means “fulness,” “largeness,” and here refers to the bounty, for which the word “grace” is used in verse 19, very much as a largess is a gift bestowed out of the abundance of the giver (compare Latin *largior*), and a “bounty” is that which is given out of goodness of heart (*bonitas*).

21 **For we take thought for things honourable.**—By change in Gr. text (the verb for the participle). The Apostle is not merely describing his conduct, but resting it on a general rule derived from Prov. iii. 4 (LXX. version). The same precept is laid down by him in Rom. xii. 17, where see Note on **honourable** for “honest.”

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## CHAPTER IX.

2 **Hath been prepared.**—So Tynd. and Vulg., *parata est*. Auth., “was ready,” the rendering adopted for another word in the last chapter, and indicating a state of mind, not, as the Gr. is in this place, a process of preparation (*παρεσκευασται*, the perfect tense). In verse 4, where the Gr. is a cognate word, the Auth., for the sake of variation, has “unprepared,” though Wycl. and Rhem., which it follows here, have “unready,” a good Shakspearian word.

**Hath stirred up very many.**—So Wycl., “hath stirred full many.” All other versions, “hath provoked,” following Vulg., *provocavit*. The English word, like the Latin, from which it is derived, may formerly have denoted a friendly rather than an angry incitement; and it may still bear the more favourable sense, when the context helps it, as in Heb. x. 24, “to provoke unto love and good works.” At Col. iii. 21, to preclude the favourable sense, the words “to anger” are inserted in Auth., but any such words are now unnecessary, the unfavourable sense

being presumed; and in modern usage, if a person “provokes” another, the word is suggestive of an irascible temper on the one side or the other.

4 **Be put to shame.**—Auth., “be ashamed.” Compare chap. vii. 14; and 1 Cor. xi. 22. The word is always used in an active or passive sense, but not as expressive of the feeling of shame, “the being ashamed.”

5 **Your aforepromised bounty.**—Auth. (alone), “wherof ye had notice before.” They had promised it, and St. Paul had announced it to the Churches of Macedonia (verse 2). The Apostle here repeats the Gr. *πρό*, “before,” “beforehand,” as if in emphatic approval of the forwardness which they had shown.

**Bounty.**—Margin, “Gr., *blessing*.” The word *εὐλογία* (eulogy) is not again used in the New Testament for a gift or benefaction, but frequently occurs in that sense in the Old Testament (LXX. version), as Gen. xxxiii. 11, “Receive my gifts,” a gift being the outward and visible sign of a blessing conferred, as well as of the benevolence prompting the gift. The use of this word introduces the fresh turn which the Apostle now gives to his exhortation.

**Not of extortion.**—That it be ready as a free gift, and not as a thing extorted from you by us, and given grudgingly.

9 **Scattered abroad.**—All Engl. versions, “dispersed” or “sparsed.” Vulg., *dispersit*. The Gr. is properly “to scatter seed,” thus keeping up the metaphor of the sower in verse 6; but modern usage has overlaid and obscured this metaphorical meaning of “disperse,” and in the matter of almsgiving has substituted “dispense.” In the Bible (Auth. Version) “disperse” and “dispersion” are not elsewhere used except in reference to men, particularly to the Jews “of the dispersion.”

10 **Supplieth.**—Auth., “ministereth,” a word applicable to the work of a subordinate, and, therefore, not to God, who is here the subject. Nor does it express the Gr., which properly denotes, as used by classical authors, an act of public munificence, primarily that of paying the expense incurred in bringing out a drama on the stage. It is used by St. Paul (Gal. iii. 5; Col. ii. 19) and by St. Peter (II. i. 5, 11), possibly derived by him from St. Paul.

**And bread for food.**—By change in Gr. text.

**Seed for sowing.**—Auth., “your seed sown.” The Gr. is not the word which is rendered “seed” just above, and means properly “the act of sowing,” in which sense it is used in Exod. xxxiv.

21 (LXX. version); in its secondary meaning it is “the seed sown,” and is so used in the Gospels of St. Mark and St. Luke; but it does not occur again in the Epistles. St. Paul here departs from his usual practice, and prefers variety to reiteration of the same word.

11 **Ye being enriched.**—In the Auth. verses 9 and 10 are included in a parenthesis, and “being enriched” is connected with “ye, always having,” &c., in verse 8; but the more probable construction is that of the participle in the nominative (called by grammarians the *nominativus pendens*), used as the commencement of an independent and additional clause, for “and ye shall be enriched.”

**Liberality.**—See Note on Rom. xii. 8.

12 **Filleth up the measure of the wants.**—Auth., with Tynd., “supplieth the want.” Vulg., *supplet*. Wycl., “filleth those things that fail.” The Gr. means literally, “filleth up by addition.”

13 **Through the proving of you by this ministration.**—i.e., by means of the proof to which you are put by this ministration testing you. Auth., “by the experiment of this ministration,” following Genev.

**For the obedience of your confession.**—So Rhem. Auth., “for your professed subjection.” Beza, *de vestrâ testatâ subjeccione*, taking the two nouns of the Gr. as equivalent to an adjective and noun. This obscure phrase may be paraphrased thus: “your obedience in conformity with your confession of faith in the Gospel.”

**Contribution.**—Auth., following Tynd., “distribution.” The Gr. is literally “communication,” *κοινωνία*.

14 **While they themselves also, with supplication on your behalf, long after you.**—The clause is thus made independent in its structure like verse 11 (see Note); and this seems the simplest way of unravelling the intricate construction of the Gr. The Auth. makes it depend on the words in the preceding verse, “glorify God, . . . by their prayer for you (i.e., by the prayer made for you by those) which long after you.”

## CHAPTER X.

1 **In your presence.**—Literally, “before your face,” as in Acts iii. 13, in contrast to “being absent.” Auth., “in presence,” with Margin, “Or, *in outward appearance*,” as if with reference to his personal stature.

**Lowly.**—Auth., “base,” Tynd. and Crann., “of no reputation.” (Compare chap. vii. 6, and Note there.)

4 **Of the flesh.**—Auth., “carnal,” does not keep up the emphatic re-iteration of the Gr. in verses 2 and 3, and uses an adjective of Latin derivation, and always bearing a bad sense, which is not necessarily implied by *κατὰ σάρκα*.

**Mighty before God.**—Exceeding mighty. A Hebraic form of hyperbole. (Compare Acts vii. 20.) Moses was “fair unto God.” Auth., “mighty through God.”

6 **Being in readiness.**—Auth., “having in a readiness,” as Vulg., followed by Rhem., *in promptu habentes*, a phrase which very literally represents the Gr., but if it was ever in accordance with English idiom, thus to use “to have” for “to be” is now archaic and uncouth. Auth. also has “revenge” where modern idiom requires “avenge.” (Compare chap vii. 11, and Note on Rom. xiii. 4.)

7 **Before your face.**—Auth., “after the outward appearance.” The Gr. is the same as in verse 1. The sentence may be either indicative or interrogative; and where there is nothing absolutely decisive in the context the indicative is the more probable. In Vulg., Wycl., and Rhem. it is taken imperatively: but as a command it is not very intelligible.

**Let him consider this again with himself.**—So Rhem. Literally, “from himself,” *i.e.*, as a thing which will occur to him on reflection, without suggestion from without.

8 **Not for casting you down.**—He recurs to the metaphor which he uses in verses 4 and 5. All Engl. versions, following Vulg., have “for your destruction,” or “to destroy you.” In verses 4 and 5 Vulg. has *destructionem* (which properly means “pulling down,” “demolition”), but is not there followed by Tynd.

10 **Of no account.**—Auth., “contemptible,” following Vulg., Wycl., and Rhem.: Tynd. and Crann., “rude.” Genev., “of no value.” (Comp. 1 Cor. vi. 4, where the word is used in the same sense.)

**12 To number or compare ourselves.**—The play on words in the Gr. cannot be reproduced in English. A more exact rendering is given in the Margin.

**Are without understanding.**—So Tynd., “understand nought.” Auth., “are not wise,” a milder phrase than that of the original.

**13 We will not glory beyond our measure.**—Literally, “we will not glory unto the things without measure.” Auth., “we will not boast of things without our measure.”

**But according to the measure of the province.**—The word rendered “province,” *κανών*, *canon*, means properly a measuring-rod (the Latin *canna*, “a cane,” is from the same root), and thence a “rule,” as Auth. here, and in that sense it occurs in Gal. vi. 16. In a secondary sense, applicable here, it means the line or direction assigned to a person as his proper sphere or province.

**Which God apportioned to us.**—Auth., “distributed.” The Gr. is literally, “allotted as our share.”

**As a measure, to reach even unto you**—*i.e.*, as a measure, thereby empowering us to extend our work of preaching the Gospel as far as to you.

**15 In other men's labours**—*i.e.*, “regarding them as the sphere wherein my boasting lies.” So Vulg., Wycl., Tynd., and Crumm. Auth., following Genev., “of other men's labours.” The difference is considerable. The Apostle says he does not glory *in* other men's labours, *i.e.*, in occupying the field on which they have laboured, and reaping where they have sown. To boast “*of* their labours” (as Auth.) would mean to boast of them as if they were his own.

**Magnified.**—So all Engl. versions before Auth., which has “enlarged.” The Gr. is literally, “made great.” “Enlarged” is equivalent to “made greater,” and is used for a different Gr. in chap. vi. 11: “Our heart is enlarged;” literally, “widened.”

## CHAPTER XI.

1 **In a little foolishness.**—By change in Gr. text for Auth “a little in my folly.”

**Nay indeed bear with me.**—The imperative is preferable to the indicative (see Margin), both on account of the following verse, and because it is used in verse 16, where the same thought is resumed: “If ye do think me foolish, yet as foolish receive me.”

3 **In his craftiness.**—Auth., “subtilty.” The Gr. is the same as in 1 Cor. iii. 19, and not that which is rendered by “subtilty” in Matt. xxvi. 4 and in Gen. iii. 1 (LXX. version).

**And the purity.**—Added by change in Gr. text.

**That is toward Christ.**—The single-mindedness and purity which is devoted to Christ, and looks toward Him only. The Gr. is *εἰς*, not *ἐν*. All Engl. versions, following Vulg., have “in Christ.”

5 **The very chiefest.**—Marg., “Or, *those pre-eminent apostles*” (in an ironical sense). In his former Epistle he describes himself as “the least of the apostles” (1 Cor. xv. 9), and may be here also writing in a tone of humility with regard to others whom he thought his superiors. So the phrase, which occurs again at chap. xii. 11, was understood by the early expositors, *e.g.*, by Chrysostom; and so it is rendered in the Vulg. and all Engl. versions. But being a strong hyperbole, it may have been said in irony, with pointed reference to the false teachers of whom he is speaking—“those superlative, pre-eminent apostles;” and so it is understood by many recent commentators. In like manner, mention is made in the Apocalypse of those “which call themselves apostles, and they are not” (Rev. ii. 2).

6 **We have made it manifest.**—*It, i.e.*, “the Gospel which we preach.” By change in Gr. text for “we have been made manifest.”

**To you-ward**—*i.e.*, “with a view to your benefit.” Auth., “among you.” The Gr. preposition is *εἰς*, not *ἐν*.

7 **For nought.**—“Without cost to you.” This sense is not clearly expressed by Auth., following all previous versions, “freely,” which might mean “with freedom of speech,” or “abundantly.” Vulg., *gratis*.

9 **Supplied the measure.**—The Gr. is the same long compound word as in chap. ix. 12.

14 **Fashioneth himself.**—Auth., “is transformed,” making the verb passive, though the participle in verse 13 is rightly treated as of the middle voice. The change here described comes not from without, but is wrought by the guile and cunning that are within. See Note on Rom. xii. 2, where “fashioned” is the rendering of a word cognate to the Gr. of this place.

17 **As in foolishness.**—“As a fool speaks in his foolishness.” Auth., with Tynd., “as it were foolishly.” Wycl., “as in un-wisdom.” It is best to keep the word which is emphatically repeated by the Apostle.

20 **If he taketh you captive.**—Auth., “if a man take *of you*,” being probably led to make the insertion *of you* by Genev., “if a man take *your goods*.” That *you* is to be supplied with “taketh” is plain from the preceding clauses with which this is connected; and that “taketh” ( $\lambdaαυβάνει$ ) here means “taketh captive,” or “catcheth,” may be inferred from the similar use of the same word in chap. xii. 16, “I caught you with guile.” See also Luke v. 5.

21 **I speak by way of disparagement**—*i.e.*, disparaging myself; “you will bear great indignities from others, while you will put up with nothing from me, as if I were weak, and not to be had in any respect.” The irony of the Apostle, which has been strongly shewn in this chapter, here reaches its climax.

23 **I speak as one beside himself.**—Auth., “I speak as a fool.” The word in the Gr. is here varied, as though his “foolishness” were passing into aberration of mind.

**More abundantly.**—Auth., “more abundant,” &c. The words in Gr. are adverbs throughout, not adjectives.

26 **In perils of rivers.**—Auth., with Tynd., “of waters.” Vulg., following the Gr., has *fluminum*.

**From my countrymen.**—The Gr. is literally, “in perils from race”—a singular expression, though there is no doubt as to its meaning.

27 **In labour and travail.**—So Tynd. and Crann. here, and Auth. also in 2 Thess. iii. 8, where the Gr. is the same; but here Auth., following Genev., has “in weariness and painfulness,” without any apparent reason, as the words denote the toil, and not the weariness that follows, nor the irksomeness which may accompany it.

28 **Anxiety.**—A more oppressive pre-occupation of the mind than “care” (Auth.). The Gr. is akin to that which is rendered “be not anxious” (Matt. vi. 25).

32 **Guarded.**—Wycl., “kept.” Tynd., “laid watch in the city.” Vulg., *custodiebat*. Auth., “kept with a garrison,” which would imply that the whole garrison were out on the watch for him, whereas the Gr. only signifies that good watch was kept at the gates of the city.

33 **Through a window was I let down in a basket by the wall.**—Rather more perspicuous than “through a window in a basket was I let down by the wall” (Auth.).

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## CHAPTER XII.

1 A considerable change is here made in the sense by a slight change in the reading (*δεῖ* for *δῆ*)—“**I must needs glory, though it is not expedient.**”

5 **Weaknesses.**—Here and elsewhere in this chapter for Auth. “infirmities.” The plural of “weakness” appears not to have been in use so early as 1611.

7 The introduction of “wherefore,” consequent on change in Gr. text, causes a dislocation of the sentence, which is indicated in printing by a break.

**Exceeding greatness.**—Not “abundance,” as Auth., following Tynd. Vulg., *magnitudo*. Compare chap. iv. 7.

**A thorn in the flesh.**—Margin, “Or, *stake*.” The Gr. *σκόλοψ* is in the Old Testament (LXX. version) “a thorn,” as in Num. xxxiii. 55, where it has, as in this passage, a figurative sense: “The inhabitants of the land shall be thorns in your sides.” See also Ezek. xxviii. 24; Hosea ii. 6. In Greek authors generally it is “a stake.” The sense here may be taken to be ruled by the usage of the LXX.

10 **Injuries.**—Auth., “reproaches.” Compare Acts xxvii. 10, 21. The Gr. properly means injury accompanied with insult.

11 **The very chiefest.**—See above on chap. xi. 5.

15 **If I love you . . .**—This sentence has taken a hypothetical and interrogative form, in consequence of a change in the Gr. text.

17 **Did I take advantage of you?**—Auth., “did I make a gain of you?” See chap. ii. 11, and Note on chap. vii. 2. Tynd., “did I pill you?”

19 **All this time.**—For “again” (Auth.), by change in Gr. text,  $\pi\acute{a}\lambda\alpha\iota$  for  $\pi\acute{a}\lambda\iota\nu$ . With this alteration the sentence is better read as an assertion than as a question. (See Margin.)

20 **Strife.**—Auth., “debates.” The Gr. is  $\epsilon\rho\iota\sigma$ .

**Factions.**—Auth., “strifes.” See Note on Rom. ii. 8.

21 **Have sinned heretofore.**—As Auth. in chap. xiii. 2.

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### CHAPTER XIII.

2 **I do say beforehand.**—Auth., “foretell you,” an archaism. “I write.”—(Auth.) Omitted by change in Gr. text. With this omission the sentence admits of the two constructions, not very dissimilar in meaning, which are given in the text and Margin. The Auth., as pointed in 1611, had “as if I were present the second time,” without the comma after “present;” in that respect following Genev., which has “as when I was present the second time.”

4 **For he was crucified . . .**—“Though” (Auth.) is omitted by change in Gr. text. We have thus the direct and unqualified declaration of the Apostle, that Christ suffered in human weakness, and as an example to us in our weakness; and that we “are weak in Him,” we share in His human weakness, that we may also “live with Him.”

9 **Your perfecting.**—Auth., “your perfection.” The Gr. signifies the process of attaining perfection, not the end which is to be attained; as also do the words in verse 11, **be perfected, be comforted**, not as in Auth., “be perfect, be of good comfort.”

14 “Amen.”—(Auth.) Omitted in almost all the chief MSS.

THE EPISTLE OF PAUL TO THE  
GALATIANS.

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CHAPTER I.

1 **Not from men** as the first cause ( $\alphaπό$ ), **nor through man** as the secondary or instrumental cause ( $διά$ ), **but through Jesus Christ and God the Father** ( $διά$ ). — The instrumental sense of the preposition  $διά$  is thus applied to God the Father as well as to His Son Jesus Christ. Compare 1 Cor. i. 9, “God is faithful, through whom ye were called;” and it may be truly said that God is the secondary as well as the primary cause of all things, for no secondary cause exists but by Him, as the Apostle says (Rom. xi. 36), “Of Him, and through Him, and unto Him are all things.” All Engl. versions here have “not of men, neither by man, but by Jesus Christ.”

4 **Our God and Father.**—So Rhem. : Tynd., “God our Father.” Auth., “God and our Father.” The same phrase occurs in Phil. iv. 20. It has been a question in ancient as in modern times whether “our” applies to both Names, or only to the latter (as Tynd.), but the separation of the two Names (as in Auth.) is objectionable, both in grammar and meaning.

6 **Removing.**—Auth., “removed.” The verb is in the present tense.

**In the grace . . . unto.**—Auth., “into the grace . . . unto,” which confuses the sense, and does not express the Gr.  $\epsilonν$ .

**A different Gospel; which is not another Gospel.**—Auth., “another Gospel which is not another.” The Gr. has two words, the former denoting difference in kind ( $\epsilonτερον$ ), the latter simply “another.” Inversely we should say St. Mark’s Gospel is “another” history, but not “a different” one from St. Matthew’s.

7 **Only there are some.**—Auth., “but there be some.” Tynd., “but that there are some.” Gr., *εἰ μή τινές εἰσιν . . .* He is assigning the only reason which he can see for that at which he “marvels” in verse 6.

8 **Any Gospel other than that**—i.e., “at variance with.” Gr., *παρ' οὐ*. Auth., “any other Gospel than that.” Genev., “otherwise than.”

**Anathema.**—Auth., “accursed.” See Note on Rom. ix. 3.

11 **I make known to you.**—So Wycl. Auth., with Tynd., “I certify you.” Rhem., “I do you to understand.” Compare 2 Cor. viii. 1. The word is frequently used by St. Paul to introduce a statement of special solemnity.

13 **Made havoc of it.**—Auth., “wasted it.” The word is so translated in Acts ix. 21. Compare verse 23 of this chapter.

14 **I advanced.**—Auth., “I profited,” with Wycl., Genev., and Rhem., following the Vulg., *proficiebam*, which in Latin is a good rendering. Tynd. and Crann., “I prevailed.” The Gr. is properly “to get on,” “to make progress,” and is used in Luke ii. 52; Rom. xiii. 12.

**Many of mine own age.**—So Wycl., rightly following Vulg., *coætaneos meos*. Tynd., “my companions.” Auth., following Rhem., “my equals,” with Margin, “Gr., *equals in age.*”

15 **Separated me, even from my mother's womb.**—“Set me apart for his service, even from my birth.” Compare for this phrase Acts iii. 2. All English versions, “separated me from my mother's womb.”

18 **To visit.**—The Gr. is used in this sense in later Gr. authors. All Engl. versions, “to see,” following Vulg., *videre*.

19 **Save James.**—Meaning that James was the only Apostle whom he saw, as Crispus and Gaius were the only persons whom he baptized at Corinth (1 Cor. i. 14). Gr., *οὐδένα εἰ μή*. The alternative in the Margin, “but only,” assumes that James the Lord's brother was not an Apostle; but *εἰ μή* does not fairly admit of this translation.

## CHAPTER II.

- 1 **After the space of.**—The alternative, “in the course of,” has been admitted in the Margin on account of the chronological difficulties of the passage, and as being consistent with the use of the preposition.
- 2 **Laid before them.**—Auth., “communicated unto them.” The same word occurs in Acts xxv. 14. “Communicate” is appropriated in the New Testament to another Gr. word.
- 3 **Not even Titus**—i.e., though he, if any one, from his being closely associated with me (verse 1), might have been thought likely to receive circumcision. Auth., “neither,” which has no correlative in the sentence; and so in chap. vi. 13.
- 4 **And that because.**—Margin, “Or, but it was because of.” The sentence is incomplete and obscure. Taking the text, the reason is given why Titus was not circumcised, because there were false brethren who wished it, that so they might have ground for charging the Apostle with inconsistency. The Margin gives this meaning, “but I was advised by my friends to circumcise him, because of the false brethren, Judaising Christians, who were making a clamour against me, as being unfaithful to the law of Moses.”
- 6 **Who were reputed.**—Auth., “who seemed.” The Gr. admits of either rendering; but the latter implies outward seeming, which is not here appropriate.
- 7 **Imparted.**—Auth., “in conference added,” probably an incorrect rendering of Vulg., *contulerunt*.
- 8 **He that wrought for Peter.**—Auth., “he that wrought effectually in Peter.” If this had been the meaning, the preposition *ἐν*, “in,” would have followed the verb, as in Eph. ii. 2. “Wrought effectually” and “was mighty” are different renderings in Auth. for this word, which in each case is sufficiently expressed by “wrought.” See Note on 1 Cor. xii. 6.
- 11 **He stood condemned.**—The Gr., *κατεγνωσμένος ήν*, requires a stronger word than “he was to be blamed,” as Auth., following Tynd. and Vulg., *reprehensibilis*, by which the phrase is softened, perhaps from a pious unwillingness to recognise a grievous fault in St. Peter. The old Latin version, however, did not shrink from *reprehensus*. The Gr. may be interpreted to mean, not that any formal judgement had been passed upon him, but that his conduct was “condemned” by the outspoken censure of the

Christian community at Antioch. Dr. Field (*Otium Norvic.*), on behalf of Auth. and Vulg., compares *εὐλογημένος* for *εὐλογητός*, and *ἐβδελυγμένος* for *βδελυκτός* (Rev. xxi. 8); but see, *per contra*, Winer's *Grammar*, § 46, 8, and Bishop Ellicott's *Commentary* on this passage.

**Cephas**, by change of Gr. text for "Peter" (Auth.), is the reading here and in verse 14, as in verse 9 (Auth.).

16 **Save through faith**—*i.e.*, except (*ἐὰν μή*) in the sense in which it may be said that he is justified through faith, working, doing the works of the law, "by love." All Engl. versions, "but by the faith," which gives a more unqualified negative to the idea of justification by the works of the law than is contained in *ἐὰν μή*. See Note on chap. i. 19.

18 **Prove myself a transgressor**.—"I set myself forth" as such; not as all Engl. versions, "I make myself."

19 **I died**.—Auth., "I am dead." Compare 2 Cor. v. 14.

21 **Died for nought**.—So Wycl. Auth., "is dead in vain," following Tynd. To do a thing "in vain" is to fail in one's purpose; to do it "for nought" is to do it without a purpose, "gratuitously" as we say. Gr., *δωρεάν*. Vulg., *gratis*. Compare chap. iii. 4, where "in vain" represents a different word.

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### CHAPTER III.

1 **Openly set forth**.—Auth., "evidently set forth." Tynd., "described." Vulg., *prescriptus est*. The Gr. word is elsewhere in the New Testament "to write beforehand" (as in Rom. xv. 4, Ephes. iii. 3, and Jude 4), but in the LXX. version of the Old Testament, and in classical writers, it has the local meaning, as here, "openly," "before your eyes." This interpretation is in keeping with the metaphor, "who hath bewitched you, fascinated you, when ye were able to fix your eyes on the crucified Saviour."

3 **Perfected**.—Auth., with Genev., "made perfect." The word so rendered does not imply perfection in goodness, but in a neutral sense, "completion." So Vulg., *consummatus*; and, in English, "perfected" expresses this better than "made perfect." Compare Note on Ephes. iv. 13. This biblical sense of

“perfect” is to be understood when we speak of Christ as “perfect God and perfect man.”

14 **Upon the Gentiles.**—Made emphatic in the Gr. by its position in the sentence.

15 **Maketh it void.**—Auth. (alone), “disannulleth.” Genev., “doth abrogate.” The Gr. is the same as in chap. ii. 21, and different from that in verse 17 of this chapter.

19 **What then is the law?**—Not as in Auth., “wherefore then serveth the law?” “for what purpose is it?” but “what is its nature?”

**Ordained through angels** (*as instruments*) by the hand of a mediator; this mediator between God and man being Moses, who is so designated in Rabbinical writings—not Christ, as Origen understood it. In *Heb.* viii. 6 Christ is said, in implied comparison of Moses, to be “the mediator of a better covenant.”

21 **Make alive.**—A more exact rendering than Auth., “could have given life,” while it also avoids the repetition of “give.”

22 **Hath shut up.**—All Engl. versions, “concluded,” following *Vulg.*, *conclusit*. The English word is now chiefly if not entirely used in a logical sense, as it is also in the New Testament (Auth.), with the exception of this place and *Rom.* xi. 32. The Gr. is repeated in the next verse, and is there “shut up” (Auth., with *Tynd.*). *Vulg.*, *conclusi*.

**All things.**—The universe,  $\tau\alpha\ \pi\acute{a}vta$ . Auth., “all,” which is probably understood, though it was not intended, to mean “all men.”

23 **Kept in ward.**—Auth., “kept.” The Gr. is “kept in custody,” and the metaphor is continued in the words which follow, “shut up,” as it were in a prison, with a view to the faith, &c.

24 **Tutor.**—Auth., “schoolmaster.” Gr., *pedagogue*. See Note on *1 Cor.* iv. 15.

26 The comma after “faith” is intended to show that “in Christ Jesus” should be connected with “sons of God” rather than “through faith,” but either way the sense is good, and the construction legitimate.

28 **No male and female.**—The artificial distinctions are here coupled together by “nor,” the natural by “and.” All Engl. versions overlook this.

**Ye are all one man.**—“One person.” Here again the Auth. is apt to be misleading, “one” being likely to be taken as a neuter.

## CHAPTER IV.

2 **Guardians and stewards.**—In the Gr. the former office includes the personal superintendence of the child, the latter the care for his maintenance. Auth., with Tynd., “tutors and governors.” Vulg., *sub tutoribus et actoribus*.

3 **The term appointed.**—All Engl. versions, “the time appointed.” The Gr. *προθεσμία* properly signifies the limited term within which an action at law might be brought. It is not again used in the New Testament.

3 **The rudiments of the world**—*i.e.*, those rudiments of religious truth which were known to the world prior to any special revelation. Auth., “clements.”

6 **Our hearts.**—By change in Gr. text for “your,” in conformity with all the best MSS. The transitions from the first person to the second and from the plural to the singular which occur in this passage, are according to the manner of St. Paul and of the Hebrew Scriptures, being especially noticeable in the Pentateuch in the words addressed by Moses to the people.

7 **An heir through God**—*i.e.*, through the mercy of God; by change in Gr. text for “heir of God through Christ,” as Auth.

8 **Ye were in bondage.**—Auth., with Tynd., “ye did service unto,” but in verse 9 “be in bondage.” The Gr. in both places is literally, “to serve as slaves.”

9 **Back again . . . over again.**—In these pleonastic phrases the Apostle harps upon their relapse into Judaism, and enforces his reproof of it. They are passed over somewhat lightly in Auth., “turn again . . . desire to be in bondage again.”

13 **Because of an infirmity of the flesh.**—Probably because he was detained among them by illness. Auth., with Tynd., “through,” *i.e.*, “while in a state of infirmity,” a sense which the construction of *διά* with the accusative does not allow.

14 **That which was a temptation to you in my flesh**—*i.e.*, “the infirmity in my flesh which was a trial to you,” by change in Gr. text for “my temptation which was in my flesh” (Auth.).

15 **That gratulation of yourselves**—*i.e.*, “What becomes of your self-gratulation on account of my teaching?” Auth., “Where is then the blessedness ye spake of?” which is not very intelligible, and is a mis-translation of *μακαρισμός*. (See Rom. iv. 6, 9,

and Note there.) The rendering in the Margin would mean, “What becomes of the gratulation, the felicitation, which ye bestowed *on me?*”

17 **They zealously seek you.**—“They (the Judaising teachers) pay court to you in no good way (*οὐ καλῶς*), not honourably; but they desire to shut you out (from me and those who follow my teaching) that ye may zealously seek them.” Auth., “they zealously affect you.” The Gr., *ζηλοῦν*, when used, as it is here, with an accusative of the person, includes the feeling of zeal for a person, and jealousy of another’s influence over that person. (Wordsworth.)

18 **To be zealously sought.**—The verb of the last verse is here repeated in the passive voice.

**In a good matter.**—Fairly and honourably; not, as by them, in a way that is dishonourable: *ἐν καλῷ*.

20 **I could wish.**—Auth., “I desire.” Literally, “I was wishing.”

22 **The handmaid**—*i.e.*, Hagar. Auth., with Tynd., “bondmaid.” The Gr. *παιδίσκη*, though including bondwomen, comprises a wider class. Compare Matt. xxvi. 69; Acts xii. 13.

24 **Contain an allegory.**—Literally, “are allegorised,” beside their plain meaning they have another. Auth., “are an allegory.”

**These women.**—These two, Hagar and Sarah, represent two covenants. Auth., “These are the two covenants.” The article is omitted by change in Gr. text.

**Bearing children.**—All Engl. versions, “gendering,” or “which gendereth.” Gr., *γεννῶσα*.

26 **Which is our mother.**—“All” (Auth.) is omitted by change in Gr. text.

## CHAPTER V.

**1 With freedom did Christ set us free: stand fast therefore.**—Auth., “Stand fast therefore in the liberty,” &c. The change in construction is due to the omission in the Gr. text of the relative pronoun *ἥ*. St. Paul after his manner takes up the word which he had used just before and emphatically repeats it, using the Hebraism which we meet with so often in the Bible, as in Luke xxii. 15, “with desire I have desired,” and John iii. 29, where “rejoiceth greatly” is in the Gr. “rejoiceth with joy.” In this place the Gr. admits of another rendering which is noticed in the Margin, “For freedom did Christ set us free,” *i.e.*, for the enjoyment of freedom and continuance in it, and not that we should return to slavery. This, however, is not a probable interpretation. See Note on verse 13.

**4 Ye are severed from Christ.**—Literally, “abolished from Christ.” Auth. (by a paraphrase), “Christ is become of no effect unto you.” Wycl. (forcibly), “ye be voided away from Christ,” following Vulg., *evacuati estis a Christo*.

**Ye who would be justified.**—All Engl. versions, “whosoever of you are justified.” The verb is in the present tense, and is to be taken in the sense of the middle voice, “ye who are justifying yourselves, seeking to be justified.” Compare Acts ii. 47.

**5 We . . . by faith wait for.**—“By faith,” according to the collocation in the Gr., is to be connected with the verb (as by Wycl., Genev., and Rhem.), not (as by Tynd. and Auth.) with “righteousness.”

**11 The stumblingblock of the cross.**—Vulg., *scandalum crucis*. Tynd., “the offence which the cross giveth.” Cranm. and Genev., “slander.” Rhem., “scandal.” Auth., “offence.” Beza, *offendiculum*. The stumbling-block or offence which the cross gave to the Jews consisted in the doctrine that faith in a crucified Saviour would avail for salvation without ceremonial religious ordinances. The same idea occurs in 1 Cor. i. 23, “Christ crucified, unto Jews a stumblingblock.”

**13 For freedom.**—Freedom is the purpose of the call. Auth., “unto liberty.” The preposition *ἐπί* with the dative indicates the purpose, and the addition of the preposition supports the interpretation of the text against that in the Margin of verse 1, where the preposition is omitted.

**17 That ye may not do.**—Tending to prevent your doing (Gr., *ἴνα μὴ ποιῆτε*), but not making it impossible, as Auth., “so that ye cannot do.”

19, 20 The words “adultery,” “murders,” are omitted by change in Gr. text.

20 **Sorcery.**—The Gr. is more properly so rendered, as in Rev. ix. 21, xvii. 23, than as here in Auth., “witchcraft.” The practice of sorcery was common in Asia Minor (see Acts xix. 19), and therefore doubtless was familiar to the Galatians.

**Strife.**—The usual rendering of *έρις*. Auth., “variance,” having “strife” below.

**Factions.**—The same word as in 2 Cor. xii. 20. See Note on Rom. ii. 8. Auth., “strife.”

21 **Practise.**—Auth., “do.” For the contrast between *πράσσειν* and *ποιεῖν* see Rom. i. 32, vii. 19.

22 **Kindness** represents the Gr. *χρηστότης* better than “gentleness” (Tynd. and Auth.). Vulg., *benignitas*. “Kindness” refers to the disposition, “goodness” to the same in its outward manifestation, beneficence.

24 **Of Christ Jesus.**—By change in Gr. text for Auth., “Christ’s.”

25 **If we live by the Spirit.**—The Gr. is not “in the Spirit” (Auth.), but “by,” “by the power of,” or possibly “to,” as it is said in Rom. xiv. 8, “we live unto the Lord,” *τῷ Κυρίῳ*, without a preposition.

**By the Spirit let us also walk**—i.e., by the law of the Spirit. The emphatic order of the Gr. has been followed.

26 **Vainglorious.**—All Engl. versions, “desirous of vain glory,” following Vulg., *inanis glorie cupidi*.

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## CHAPTER VI.

4 **Then shall he have his glorying.**—Auth., with Tynd., “then shall he have rejoicing.” The Apostle pursues the thought expressed in chap. v. 26, “let us not be vainglorious.” If we are to boast, we must find cause for doing so either in the Lord and His mercy to us (2 Cor. x. 17), or in ourselves, in our afflictions (2 Cor. xi. 30).

10 **Let us work that which is good toward all men.**—So Wycl., “work we good.” Vulg., *operemur*. This is required

by the Gr., indicating the work and labour which is involved in well-doing. Auth., following Tynd., “let us do good.” We must make this the *ἔργον*, the work of our lives, and not suffer ourselves to grow weary in it.

11 **With how large letters.**—Auth., following Tynd., “how large a letter.”

**I have written.**—The epistolary aorist. (See Note on Rom. xvi. 22.)

The Apostle undoubtedly refers to the unusual size of the letters, as well as to his having taken the unusual course of writing by his own hand and not by dictation to an amanuensis, in both particulars indicating the strong feeling under which he wrote. St. Chrysostom supposes the Apostle wrote not only in large but in ill-shapeu letters. Dr. Field, in his Note on this verse, points out a curiously parallel passage in Plutarch's *Life of Cato the Elder*. In describing Cato's method of educating his son, Plutarch says that “he wrote histories for him with his own hand, and in large characters, *ἰδίᾳ χειρὶ καὶ μεγάλοις γράμμασιν.*”

The connection of this seemingly irrelevant observation with what follows is suggested in the following Note of Dean *Alford* : “My indifferent penmanship is a type of my general character. I do not set much value upon outward appearances. I am not one of those who desire to make a fair show in the flesh.”

13 **Not even**, for Auth. “neither,” is required to clear the sense, as in chap. ii. 3.

14 **Through which**—i.e., the cross. So Tynd. Auth., following Vulg., Wycl., and Rhem., refers the relative to the nearest word, “Christ.”

15 “In Christ Jesus.”—(Auth.) Omitted by change in Gr. text, probably interpolated from chap. v. 6.

**A new creature.**—Or, as in Margin, “*a new creation* ;” a new creative act, causing a new spiritual birth.

17 **I bear branded on my body the marks.**—The word *στύγματα, stigmata*, rendered “marks” in all Engl. versions, except Wycl. (“tokens”), was specially used of the marks with which slaves were branded for their identification ; and the Apostle's meaning is, that the wounds and sears which he has on his body, the consequences of the persecution which he has undergone, are so many tokens of his being the bond-servant of Christ. So St. Augustine (quoted by *Wordsworth*, Note on this passage). Not long before this he had been shamefully treated at Philippi.

# THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

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## CHAPTER I.

4 **Without blemish.**—Like the victims chosen for the sacrifices, to which the same word is applied in Lev. i. 10 (LXX. version), and like the “lamb without blemish and without spot,” spoken of in 1 Peter i. 19. So Vulg., *immaculati*. Wycl., “without wene;” and so Auth. at chap. v. 27, but here, “without blame.”

5 **Having foreordained us.**—So Wyel.: Auth. with Genev., “having predestinated us,” following Vulg. and Beza. Compare Rom. viii. 29, and Note there.

6 **Which he freely bestowed on us.**—Auth., following Tynd., “wherein he hath made us accepted,” as Beza, *in quā nos gratis acceptos sibi efficit*, which does not seem a possible rendering of the Gr.

8 **Which he made to abound.**—Auth., “wherein he hath abounded.” The word is usually intransitive in St. Paul; but the construction here seems to make it transitive, as in 2 Cor. iv. 15, ix. 8.

10 **In him**—*i.e.*, “in Christ.” So Wyel., with Vulg. Tynd. and Auth., “in himself.”

**Unto a dispensation.**—There is nothing in the sentence to suggest the commencement of a new construction at this point, as in Auth., “that in the dispensation,” &c.: “unto,” *i.e.*, with a view to, not “in,” as Auth., following Vulg., *in dispensatione*.

**To sum up.**—Auth., “to gather together in one.” The word occurs again in Rom. xiii. 9, where see Note.

11 **We were made a heritage.**—The Gr. is a verb in the passive voice, with the meaning “we were made heirs,” as the

Apostle says (Rom. viii. 16), “We are children of God; and if children, then heirs;” and so Tynd.: Auth., “we have obtained an inheritance,” giving the Gr. verb. a middle sense.

12 **We who.**—Auth. “who” is liable at first sight to be connected with “his” rather than with “we,” at the beginning of the verse.

13 **In whom ye also.**—A broken construction, after the manner of St. Paul, resumed by “in whom ye.” Auth. fills the *hiatus* by inserting “trusted.”

14 **God's own possession**—*i.e.*, the people whom He has made his own. Compare 1 Peter ii. 9, “a people for *God's* own possession.” The idea of purchase or acquisition, which properly belongs to the word, has not the prominence which is given to it in Auth., following Tynd., “the purchased possession.”

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## CHAPTER II.

2 **According to the course of this world.**—So all Engl. versions. The Gr. is literally, “according to the age (*αἰώνα*) of this world (*κόσμου*),” and so Vulg., *secundum seculum mundi hujus*, the first word, *αἰών*, *æon*, denoting the world in its temporal aspect, as a transitory period, or “age;” the second, *κόσμος*, the world in its moral condition, as a beautiful order that is in disarray and corruption. The phrase might therefore be intelligibly and not incorrectly translated “according to the fleeting course of this evil world.”

3 **Lived.**—So Wycl. Vulg., *conversati sumus*, whence Tynd. and Auth., “had our conversation.”

6 **With him.**—Auth., “together.” Compare Rom. vi. 5, where the same needful change has been made.

10 **Prepared.**—So Vulg., *præparavit*. All Engl. versions, “ordained,” or, as Auth., “before ordained,” which represents another Gr. word.

11 **Aforetime**, by change in the collocation of the Gr. text, is connected with “ye were separate” in verse 12; not, as in Auth., “ye being in time past Gentiles.”

12 **Separate from Christ.**—The Gr. *χωρίς* often, as here, requires a stronger rendering than “without,” which all Engl. versions have with Vulg., *sine*. Comp. John xv. 5, “ Apart from me ye can do nothing.”

**Alienated from.**—So Wycl. and Rhem., following Vulg., *alienati*. Auth., “aliens.” Tynd., “reputed alienates.” The Gr. is a passive participle, and is so treated in chap. iv. 18 (Auth.).

13 **Once.**—So Genev. : Auth., with Wycl. and Rhem., “sometimes,” now obsolete in the sense of “formerly.” Gr., *ποτε*.

19 **Sojourners.**—The Gr. is so translated in Acts vii. 6 (Auth.); here Auth., following Tynd., has “foreigners.” Compare Luke xxiv. 18.

21 **Each several building.**—This rendering is consequent on the omission of the article, which is wanting in all the chief MSS. “Each several building” may be taken to mean each individual Christian, of whom it is said in 1 Cor. vi. 19 that his body is a sanctuary of the Holy Ghost, and in the next verse the union of all in one is spoken of as “a habitation of God.” With this interpretation of the passage, the maintenance of the old rendering, “all the building,” becomes as unnecessary in English as it is ungrammatical in Greek. Each individual is a cell “fitly framed together,” and all the cells are built together to make one holy habitation.

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### CHAPTER III.

4 **Ye can perceive my understanding.**—A more exact rendering than Auth. (following Cranm.), “ye may understand my knowledge,” and it gives a different sense; for it is one thing to perceive that a person understands the subject of which he treats, and another to “understand the knowledge” which he possesses.

6 **Fellow-heirs. . .**—The emphatic assonance in the Gr., produced by the use of three words beginning with the preposition *σὺν*, is represented by the reiteration of the same word “fellow,” but is lost by the variation in Auth., “fellow-heirs,” “of the same body,” “partakers.”

9 **The dispensation.**—So Wycl. The word is the same as in verse 2 and chap. i. 10. The reading followed by Tynd. and Auth. is *koinωνία*, “fellowship.”

**Which from all ages hath been hid.**—Auth., “from the beginning of the world.” Gr., “from the ages”—“from,” i.e., in point of time, as it had been “fore-ordained before the ages” (1 Cor. ii. 7).

“By Jesus Christ.”—(Auth.) Omitted by change in Gr. text.

10 **Might be made known.**—Not “might be known,” as all Engl. versions, except Rhem., “might be notified,” following Vulg., *innotescat*.

15 **Every family.**—So Wycl. and Vulg., *omnis paternitas*. Auth., following Genev., “the whole family.” Compare chap. ii. 21, and Note there.

16 **With power.**—Auth., “with might.” The Gr. *δύναμις* is usually expressive in the New Testament of supernatural power; it occurs about a hundred times, and is very rarely rendered by “might” in Auth. In the Gospels and Acts it is often expressed by “miracles,” or “mighty works.”

18 **May be strong to apprehend.**—Auth., “may be able to comprehend.” Both words in the Gr. require the change of rendering; as to “apprehend,” compare John i. 5, Phil. iii. 12.

19 **Unto all the fulness.**—“Unto,” so as to attain to. So Rhem.: Vulg., *ut impleamini in omnem plenitudinem Dei*. Auth., following Tynd., “with all the fulness.”

21 **In the church and in Christ Jesus.**—So Wycl., Rhem., and Vulg. “And” is added in the Gr. text. Auth., “in the church by Christ Jesus,” thus losing sight of a main principle pervading this Epistle, that to be *in* the Church is to be also *in* Christ; for the Church, being a holy body, is *in* Him. See especially chap. ii. 21, 22.

**Unto all generations.**—See Margin. The pleonastic phrase of the original hardly admits of an exact analysis or a close translation.

## CHAPTER IV.

1 **The prisoner in the Lord.**—So Rhem.: Auth., “the prisoner of the Lord,” as in chap. iii. 1, where the Gr. is different.

3 **Giving diligence.**—The Gr. is commonly so rendered in Auth., but here “endeavouring.”

11 **He gave some to be apostles.**—The insertion of *to be* removes an ambiguity from the Engl. which does not exist in the Gr., “some” representing the accusative case, not the dative.

12 **The work of ministering.**—Auth., “the work of the ministry,” which has now a special meaning; whereas the Gr. *διακονία* in the Apostolic age included any service done in the Church for Christ’s sake, especially the ministering to the necessities of the saints. Compare 2 Cor. ix. 1.

13 **Till we all attain unto.**—Auth., “come in,” with Margin “come into.” Compare Phil. iii. 11, where the same Gr. is “attain unto” (Auth.).

**Fullgrown.**—All Engl. versions, following Vulg., “perfect,” which implies moral and spiritual excellence, rather than the full consummation of human nature. Compare Note on Gal. iii. 3.

14 **After the wiles of error.**—Auth., by a rather wide paraphrase, “whereby they lie in wait to deceive.” The word here rendered “wiles,” like the cognate verb, may receive a good or bad interpretation according to the context. Here evidently it takes the latter, as also in chap. vi. 11, where it is rendered by “wiles” in Auth. The same word in an abbreviated form, “method,” is familiar to us in English as a term of neutral tint, which may take its colour from its surroundings.

16 **Fitly framed and knit together.**—The former word seems to apply to the general harmony of the whole, the latter to the close union and interdependence of the several parts.

**According to the working in due measure of each several part.**—The insertion of *due* contributes much to the perspicuity of the sentence, and is fully implied in the Gr. *ἐν μέτρῳ*. Auth., “according to the effectual working in the measure of every part.” Compare for the sense verse 7.

**Maketh the increase of the body**—i.e., “the body” (at the beginning of the verse) maketh its own increase.

17 **As the Gentiles also.**—For “as other Gentiles” (Auth.), by change in Gr. text.

22 **As concerning your former manner of life.**—The sense is much obscured in Auth., “concerning the former conversation.”

**Which waxeth corrupt.**—Auth., with Wycl. and Tynd., “which is corrupt.” The Gr. is the present participle, denoting that the corruption is in progress, not complete.

**The lusts of deceit.**—Auth., “deceitful lusts.” The meaning is “the lusts which are engendered of delusion and deception.” In the same way the sense is enfeebled in verse 24, and the contrast between the products of deceit and truth is lost by the rendering of Auth., “true holiness” for “holiness of truth,” i.e., holiness viewed as the offspring, the effect of truth. “Truth” is here an emphatic word, not to be resolved into an epithet of “holiness,” as appears from its being contrasted with “deceit” in verse 22, and from the fresh antithesis in the following verse, where it is contrasted with “falsehood.”

25 **Falsehood.**—The principle,  $\tau\delta\ \psi\epsilon\hat{\nu}\delta\sigma$ , not as Auth., “lying,” the practice.

28 **May have whereof to give.**—The Gr. is literally as Auth., “may have to give.” The Engl. idiom does not follow the Gr. in this use of “have.” Compare Matt. xviii. 25, “he had not to pay” (Auth.), i.e., “he had not wherewith to pay.”

29 **Good for edifying as the need may be.**—Literally, “good for the building up of the need.” So as to the sense Tynd. and Cranm., “good to edify withal, when need is.” Auth., “good to the use of edifying,” the phrase being thus treated as an inversion of the proper construction. The following paraphrase is suggested by Dr. Field, “good for the improvement of the occasion,” which sufficiently expresses the meaning, if “improvement” be understood in its modern religious sense.

**Give.**—Auth., with Cranm. and Genev., “minister,” probably because “give” has been used in the preceding verse. Gr.,  $\iota\nu\alpha\ \delta\varphi$ .

## CHAPTER V.

1 **Imitators.**—All Engl. versions, “followers.” Compare Not on 1 Cor. iv. 16. Through the use of the word in the Vulg. and in the work of Thomas à Kempis, it has come to be in better repute than it had with the old Romans. Compare *Horace*, Ep. I. xix. 19.

2 **Odour.**—For “savour” (Auth., with Tynd.), which now applies to the taste rather than the smell, and is therefore not a proper rendering of *σμή*.

4 **Befitting.**—Auth. “convenient” is now archaic in this sense.

5 **Which is.**—“Which” is preferable to “who” in a relative clause like this, containing a description, not an identification, of the antecedent.

6 **Empty words.**—All Engl. versions, “vain.” The Gr. is *κενοῖς*, not *ματαῖοις*.

9 **The fruit of the light.**—An unusual phrase, for which were substituted in some of the MSS. the more familiar words “fruit of the Spirit” (as Auth.); but they who displaced it probably did not observe that by doing so they destroyed the contrast which there is between “the fruit of the light” and “the unfruitful works of darkness,” verse 11.

13 **Every thing that is made manifest is light.**—Auth., “whatsoever doth make manifest is light,” giving an active sense to the passive participle *φανερούμενον*. The sense appears to be, all things when reproved are by the very reproof made manifest, lighted up; and that which is made manifest, lighted up, becomes itself a light, *e.g.*, in the material world, the moon for guidance, a beacon for caution; in the moral world, a holy, humble man, when his light is made to shine before men, becomes an example; a sinner, when he is exposed to public opprobrium, becomes a warning to others.

14 **Shall shine upon thee.**—Literally, “shall dawn upon thee,” as in Matt. xxviii. 1. Auth., following Tynd., “shall give thee light.”

15 **Look therefore carefully how ye walk.**—In consequence of a transposition in the Gr. text, “carefully” becomes connected with “look therefore.” Auth., with Tynd., “see then that ye walk circumspectly.”

18 **Riot.**—So Rhem.: Auth., with Tynd., “excess,” the consequence of which is meant here, as in Titus i. 6, where for the same word the Auth. rightly has “riot.”

19 **With your heart.**—As with an instrument; the Gr. *ἐν*, “in,” being omitted by change in Gr. text.

21 **Subjecting yourselves.**—Auth. here, “submitting yourselves,” but at verse 24, “is subject,” where the Gr. is the same.

31 **The twain.**—Auth., “they two.” Gr., *οι δύο*. Compare 1 Cor. vi. 16, and Note there; also, for the Gr. construction, Luke iii. 5.

32 **This mystery is great.**—In the Gr. the word “great” stands alone as the predicate, and consequently is meant to have an emphasis which is not clearly expressed in Auth., “This is a great mystery.”

33 **Severally.**—Auth. (alone), “in particular,” a phrase once again used in Auth. (1 Cor. xii. 27) for *ἐκ μέρους*.

**That she fear her husband.**—So all versions, except Auth., which has “reverence” as the rendering of *φοβεροθατι* in this one place; and it were to be wished that, without breach of faithfulness to the original, this could have been kept. It need not be said, however, that in Scripture “fear” very frequently has the sense of “reverence.” See for examples Acts x. and xiii.

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## CHAPTER VI.

4 **Nurture them in the chastening.**—Auth., “bring them up in the nurture.” “Nurture” is more suited to the verb than to the noun (*παδεῖται*) which it represents in Auth., and which is more truly rendered by a disciplinary word. “Bring them up” comes from Vulg., *educere illos*.

9 **Both their Master and yours.**—So Wycl. and Rhem.. following Vulg. Auth., with Tynd., “your Master also,” following another reading of the Gr. text, but noticing this in the Margin.

12 **The world-rulers.**—Auth., “rulers.” Tynd., “worldly rulers.” Gr., *κοσμοκράτορες*.

**Of this darkness.**—By change in Gr. text for Auth., ‘of the darkness of this world.’

**The spiritual hosts of wickedness.**—Literally, the “spiritual things,” or “spiritualties of wickedness.” Auth., “spiritual wickedness.”

**In the heavenly places.**—Auth., “in high places” (with “heavenly” in the Margin), probably from unwillingness to recognise the existence of wickedness in heaven, and from inattention to the different senses which are given to the word “heaven” in Scripture. See Note on Matt. iii. 17, and compare chap. ii. 2 of this Epistle, where mention is made of “the prince of the power of the air.”

16 **The evil one.**—Gr., *τοῦ πενηντοῦ* (in the singular). The conflict is evidently a personal one. Auth., with Tynd., “of the wicked,” which according to our idiom is a plural, “of wicked men.” Vulg., *omnia tela nequissimi*, whence Rhem., “all the fiery darts of the most wicked one.”

20 **In chains.**—Literally, “in a chain.” This in the text would be scarcely intelligible to the English reader. Tynd. and Auth., “in bonds.” Rhem., “a legate in a chain.” The customary mode among the Romans of confining a prisoner was to attach one of his wrists to a soldier by a chain. Compare Acts xxi. 33, xxviii. 20. The narrow lane near St. Paul’s Cathedral—“Paul’s Chain”—is a memorial of this custom, and of the Apostle who more than once had experience of it. At the close of this Epistle, as at the beginning, he refers to his imprisonment as being connected with his Apostolic calling.

24 **In uncorruptness.**—The Gr. *ἀφθαρσία* is frequently used by St. Paul in speaking of the immortality, the imperishableness of man’s future state, as in 1 Cor. xv. 42, “it is raised in incorruption.” Here accordingly he speaks of a love imperishable. So Wycl., “in uncorruption.” Tynd., “in pureness.” Genev., erroneously, “to their immortality.” Auth., “in sincerity,” following Cranm., “unfaynedly.” The word “uncorruptness” is the rendering of another Gr. word akin to this in Titus ii. 7 (Auth.).

# THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

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## CHAPTER I.

5 **Upon all my remembrance.**—Auth., “upon every remembrance,” not expressing the article.

4 **Supplication** is repeated, as in the Gr., ἡ δέησις. Auth., “in every prayer of mine for you all making request.”

5 **Your fellowship in furtherance of the Gospel.**—The word rendered “in furtherance of” is literally “towards” (*eis*). Compare for the construction Rom. xv. 26, “a contribution for the poor;” and 2 Cor. ix. 13.

7 **To be thus minded on behalf of you all.**—Auth., “to think this of you all.” The preposition is *ἐπέρ*, not *περί*.

**Partakers with me of grace.**—So Auth. in the Margin; in the Text, “partakers of my grace,” which is the literal rendering of the Gr., but does not convey the meaning.

13 **Throughout the whole prætorian guard.**—Auth., “in all the palace.” The word *prætorium* occurs also in Matt. xxvii. 27; Mark xv. 16, where it is “the palace” of Pilate the governor. It was also applied to the soldiers of the Imperial body-guard occupying the *prætorium*, the prætorian camp outside the walls of Rome; and in that sense it is here to be understood. See Bishop Lightfoot’s *Commentary on Philippians*, p. 99.

17 **Of faction.**—Auth., “of contention.” The Gr. is the same as in Gal. v. 20. This verse and verse 16 are transposed by change in Gr. text.

**To raise up.**—Auth., “to add.” The Gr. is literally, “to stir up affliction for my bonds.”

18 **What then? only that**—i.e., “What shall we say to this? only thus much, that,” &c.; “that” being added by change

in Gr. text. Auth., "What then? notwithstanding, every way," &c.

22 **If to live in the flesh.** . . . —The broken construction well represents the chasm in the Apostle's feelings. The connection may be supplied either according to the Text or the Margin. The Auth. removes the difficulty by a change of construction; any way the meaning is not very clear.

23 **Very far better.**—The Gr. is a redoubled comparative, "much rather better." Auth., "much better."

24 **For your sake.**—This makes it clear, as it is in the Gr., that the "abiding in the flesh" has reference to himself. Auth., "for you," might mean that for *them* it was necessary to abide in the flesh.

25 **I shall abide, yea, and abide with you all.**—The first verb in the Gr. expresses his expectation that he shall "abide in the flesh;" the second, which is a compound of the first, that he shall abide near at hand to them, "yea" being inserted to mark clearly the distinction between the two. Auth., "abide and continue with," as if the two were synonymous.

**Your progress and joy in the faith.**—This, for the sake of perspicuity, takes the place of the translation given in all Engl. versions, "your furtherance and joy of faith."

26 **That your glorying may abound in Christ Jesus in me.**—Auth., "may be more abundant in Jesus Christ for me." They will glory in him, he being himself in Christ, in whom is contained every object of Christian joy.

27 **Manner of life.**—The Gr. is literally, "behave as good citizens" (of the heavenly kingdom). Compare chap. iii. 20: "Our citizenship is in heaven."

**Striving for.**—Or (as Margin), "with the faith"—i.e., in conjunction with it. Auth., "striving together for," understanding *συναθλοῦντες* to mean "striving all together in unison," which is not consistent with the usage of the Gr.

28 **Of your salvation.**—By change in Gr. text for Auth. "to you of salvation"

## CHAPTER II.

5 **Have this mind.**—By change in Gr. text for Auth., “let this mind be in you.” Vulg., *hoc sentite.*

6—8 In this deep and sublime passage the exact meaning of the words which offer the chief difficulty in translation is given in the Margin. To paraphrase it is to lower the majesty without explaining the mystery in it. Yet this, to some readers, may be better than to pass it by without any attempt at explanation. The following is an approximation to the plain grammatical meaning, so far as our language supplies equivalent terms to those of the original:—“Who from eternity existing in the Divine nature, thought the being equal with God not a thing to be eagerly clutched and held fast, but emptied Himself of His glory, by taking the nature of a bond-servant, coming to birth in the outward semblance of man; and being found (John i. 45) on earth in figure as a man, He humbled Himself, becoming obedient, so obedient as to die, yea, to die the death of the cross.”

15 **Without blemish.**—By change in Gr. text for Auth., “without rebuke.”

**Generation.**—All Engl. versions, except Rhem., follow the erroneous rendering of Vulg., *nationis*, “nation.”

**Ye are seen.**—Not as all Engl. versions, “ye shine,” and Vulg., *lucetis.*

**As lights.**—Gr., properly, “luminaries,” lights of heaven. The word *φωστῆπες* occurs again in Rev. xxi. 11.

17 **If I am offered.**—The Gr. is literally, “if I am poured out as a libation, or drink offering,” i.e., if my blood is shed for Christ’s sake. The same metaphor is used in 2 Tim. iv. 6.

20 **Who will care truly.**—Auth., “naturally.” The Gr. is “genuinely;” as the Apostle, using the cognate adjective, calls Timothy his “genuine, true-born son in the faith” (1 Tim. i. 2). It may mean, as Chrysostom here interprets it, “who will care for you in such a way as to shew that he is my true son, by doing as his father would do” (Bishop Lightfoot’s Note).

22 **As a child serveth a father.**—Literally, “as a child to a father,” not “as a son with the father” (Auth.). The construction is varied in the two clauses which contain the comparison.

23 **How it will go with me.**—This idiomatic phrase is due to Tynd. The Gr. is literally, “the things concerning me.”

25 **Messenger.**—Gr., “apostle.” The word was not yet limited by Christian usage to “the twelve” and those who like Paul and Barnabas stood on an equal footing with them, but had still its ordinary sense of “a delegate,” as in 2 Cor. viii. 23.

29 **In honour.**—Not “in reputation” (Auth.).

30 **Came nigh.**—The aorist. Auth., “was nigh.”

**Hazarding his life.**—The Gr. is literally “making a hazard of his life,” a metaphor from gamblers throwing for a stake; whence the Christian brotherhoods in the great cities who in after times risked their lives by nursing the sick were called “hazarders,” *parabolani*.

**That was lacking in your service.**—Auth., “your lack of service toward me,” which implies a deficiency, a want of zeal on the part of the Philippians; whereas the meaning is only that their supply fell short of the need.

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### CHAPTER III.

1 **Rejoice.**—Margin, “Or, farewell.” At the beginning or end of a letter *χαίρειν* is to be understood in its secondary sense as a word of salutation. But as it stands here and in chap. iv. 4 its proper sense, “Rejoice,” is the more appropriate.

3 **Who worship by the Spirit of God.**—By change in Gr. text for Auth., “who worship God by the spirit.”

4 **I myself.**—Auth. (from Crann.), “I might also have confidence.” The emphatic word is “I,” not “might have confidence.”

5 **A Hebrew of Hebrews**—i.e., descended from Hebrews, of pure Hebrew blood. The Gr. has not the article.

6 **Found blameless.**—The Gr. *γενόμενος*, not expressed in Auth., may best be rendered thus, as it is in 2 Cor. vii. 14 (Auth.).

8 **That I may gain Christ.**—The verb is akin to the noun in verse 7 rendered “gain;” and “win” (Auth.) now implies victory in a contest.

10 **Becoming conformed.**—A more definite, as well as more literal translation than Auth., with Genev., “being made con-

formable," which means "endued with the capacity of conforming." Rhem., "configured," following Vulg., *configuratus morti ejus*. Tynd., "being conformable."

12 **Obtained.**—Auth., following Tynd., "attained," which represents another word in verse 11.

**I press on.**—Auth., "I follow after." The Gr. is the same as in verse 14.

14 **The goal.**—This word is now more appropriate to a race-course than "mark," Auth. with Tynd. "Goal" (French, *gaule*, "a pole") represents the *meta*, or pole fixed in the ground as the boundary of the race.

**High**, as in the Gr., is an adverb, and signifies that the call is "from above," or "to go above," "upward."

16 "Let us mind the same thing."—(Auth.) Omitted by change in Gr. text, probably interpolated as an explanation of the preceding clause.

20 **Our citizenship.**—The Gr. *πολιτευμα* is applied either to the duty and privilege of the citizen, or to the state or commonwealth to which he belongs. Auth., "conversation."

**We wait for.**—Auth., "we look for." The same Gr. is used in Gal. v. 5, where Auth. has "wait for."

**A Saviour.**—There is no article here in the Gr.

21 **Who shall fashion anew.**—Auth., "who shall change." The Gr. verb is akin to the noun *σχῆμα* (*schēma*), translated "fashion" in chap. ii. 8.

**The body of our humiliation.**—Auth., following Tynd. and altogether departing from the true sense, has "our vile body," "vile" having in the time of our early translators, as it has now, the meaning of "foul" or "sordid." "Our humiliation," *ταπείνωσις*, consists in the degradation of soul and body caused by breach of God's natural and moral laws; but neither soul nor body is on that account vile; on the contrary, the body is still capable of being a "temple of the Holy Ghost." It will be a comfort to many, to whom this passage is familiar from its use in the Burial Service of the Church, to be assured that there is no ground in the Holy Scripture for attaching the heathenish idea of vileness to our natural bodies.

The rendering of the Vulg. is *corpus humilitatis nostræ*. But "humility," or "lowliness," on the other hand, does not give sufficiently the notion of abasement which is in the Gr.

“Humility” is consistent with the natural order of things, in which man was made a little lower than the angels; it is consistent with holiness, purity, high aspirations. “Humiliation,” and the Gr. which it represents, denote the being brought down from a higher state, and so are applied to Christ in chap. ii. 8; Acts viii. 33.

**Conformed.**—The Gr. is the same as in verse 10.

**To subject.**—As in 1 Cor. xv. 28, &c. Auth., “subdue.” The Gr. is literally “to make subordinate” (*ὑποτάξαι*). “To subdue” is to “conquer an opponent.”

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## CHAPTER IV.

2 **Euodia**, not “Euodias” (Auth.), is the name of a woman, as appears from the corrected rendering in verse 3, **These women, for they laboured**, instead of “those women which laboured” (Auth.).

5 **Forbearance.**—No one English word embraces the various meanings of *τὸ ἐπιεικές*. In some places, as 2 Cor. x. 1, “gentleness” seems best to represent it; in Acts xxiv. 4, “clemency” (Tynd., “courtesy”). How it has exercised former translators of this passage is apparent from the various renderings: Vulg., *modestia*, whence Auth., “moderation;” Wycl., “patience;” Tynd., “softness;” Cranm., “patient mind;” Rhem., “modesty.” Regard being had to the etymology of the word, it would appear that its primary meaning was the disposition to yield, to forbear.

6 **Be anxious.**—The word is the same as in Matt. vi. 25, and the precept is in principle the same. Auth., following Tynd., “Be careful for nothing,” which hardly holds good if “careful” is to be understood in its present sense, according to which it is, if kept within due bounds, a virtue.

7 **Shall guard.**—The Gr. is *φρουρήσει*, “shall watch over as a sentinel.” Auth., “shall keep,” which would be *τηρήσει*.

8 **Honourable.**—Auth., following Tynd., “honest.” Vulg., *pudica*. Gr., *σεμνά*, properly, “things that are to be revered.”

9 **These things do.**—The rhythm is improved by this restoration of the order of the Gr., *ταῦτα πράσσετε*; and the sentence is then also brought into sequence with the preceding verse; the one being a recapitulation of things to be meditated, the other of things to be put in practice.

10 **I rejoice.**—The Gr. is “I rejoiced,” the epistolary aorist, as in Rom. xvi. 22, &c.

**Ye have revived your thought for me.**—The verb in Gr. is transitive, “have made to shoot afresh.” Auth. turns the construction by paraphrase, “your care for me hath flourished again.”

12 **In every thing and in all things.**—The Gr. idiom is like the Engl., “all and every.” Auth., “everywhere and in all things.” There is nothing local in the phrase. Compare 2 Cor. xi. 6.

**I have learned the secret.**—The Gr. is literally, “I have been initiated,” *μεμύημαι*. Auth., losing sight of the graceful metaphor, has, “I am instructed,” following Rhein. and Vulg., *institutus sum*. The word “mystery” is from the same Gr. root, and denotes in classical Gr. a religious ceremonial or doctrine, which was kept secret, and to a participation in which only certain classes of persons or selected individuals were admissible. There was nothing analogous to this in the Mosaic dispensation; the word is used only in the Apocryphal books of the Old Testament. In the New Testament it occurs once in each of the first three Gospels, and three times in the Apocalypse. St. Paul shews his familiarity with Gr. culture and customs, and his desire to be “all things to all men”—to the Greeks to be as a Greek—by speaking of the doctrines of the Gospel as “mysteries,” and by using the word twenty times in his Epistles to the Romans, Corinthians, Ephesians, Colossians, Thessalonians, and Timothy, besides this solitary use of the verb. In the Epistle to the Hebrews it does not occur.

17 **The fruit that increaseth.**—Auth., “fruit that may abound.” The Gr. verb is not the same as in the next verse. The meaning in financial phrase is “the fruit or profit that accrueth more and more to your account at the day of judgment.”

19, 20 The slight changes in these verses require no explanation, and will at once commend themselves to the reader who has the Gr. Testament before him.

# THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

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## CHAPTER I.

The parallel passages in the Epistles to the Colossians and Ephesians are very many, and on comparison will often be found to illustrate or supplement each other.

2 **“And the Lord Jesus Christ.”**—(Auth.) These words being omitted in accordance with the testimony of the best MSS., this Epistle is an instance, and the only instance, of the name of Christ not being associated by St. Paul with that of God the Father in his opening benediction.

6 **And increasing.**—Not in Auth., but added in Gr. text. The Gospel is like a vigorous tree, which at once bears fruit and extends its growth.

10 **Walk worthily.**—So Wycl. Auth., “worthy,” which is no longer used as an adverb.

13 **The power of darkness.**—The Gr. *ἐξουσία*, commonly rendered “authority” in the New Testament, properly means “liberty of action,” and thence, like “licence” in English, it has derived two divergent and even opposite senses, the one denoting authority, delegated power, the other arbitrary unrestrained power; the latter is the predominant meaning. Compare Luke xx. 2, xxi. 53. (Lightfoot’s Note on this verse.)

**The Son of his love.**—God is love; Christ being His Son is endued with His Father’s love, and has communicated it to us. This deep and beautiful thought is lost in the translation of Auth., “his dear Son.” A somewhat similar thought, arising out of the spiritual relationship between St. Paul and Timothy, has been brought out by a change of translation in Phil. ii. 22.

16 **In him.**—As comprehending, sustaining, holding together; **through him**, as the instrumental cause (Heb. i. 2); **unto**

**him**, as the final cause, for His sake, and also as looking toward Him. Compare Rom. xi. 36; Heb. ii. 10.

19 **All the fulness.**—All the infinite perfections of God. Gr., *pleroma*. Compare Ephes. i. 23.

22 **Without blemish.**—Compare Ephes. v. 27, and Note on Ephes. i. 4.

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## CHAPTER II.

1 **I would have you know.**—Auth., following Tynd., “I would that ye knew,” overlooking the present sense of the Gr. perfect *εἰδέναι*, which is, however, correctly given in 1 Cor. xi. 3, where the same phrase occurs. St. Paul more commonly says, “I would not have you ignorant.”

3 **In whom are all the treasures . . . hidden.**—Auth., “in whom are hid all,” &c. “Hidden” is in the Gr. a verbal adjective, and stands apart from the verb “are” at the end of the sentence as a secondary predicate, with this emphatic meaning, “in whom are the treasures, &c., hidden away.” As to the interpretation of the Gr. *ἀπόκρυφοι*, “hidden,” and the reason for the stress thus laid upon it, see Lightfoot’s Note.

4 **Delude.**—Auth., “beguile.” The Gr. word, which is once again used in the New Testament (James i. 22), denotes the effect produced by fallacious reasoning.

**Persuasiveness of speech.**—The Gr. for this is used in classical writers, but not in a bad sense. Auth., “enticing words.”

8 **Any one that maketh spoil of you.**—The Gr. is literally, “that carrieth you off as spoil.” Auth., with Tynd., “any man spoil you,” which means, according to Biblical usage, “taketh spoils from you,” as in Exod. xii. 36; hence, in colloquial English, “mars you, makes you useless;” of which latter sense this passage is cited as an example in Johnson’s Dictionary. The Gr. is of comparatively late use, not being found in any writer earlier than St. Paul.

10 **Made full.**—Auth., “complete.” The Gr. is a participle, cognate to “fulness” in verse 9.

11 **Not made with hands.**—Auth., “made without hands.” The Gr. is the same as in 2 Cor. v. 1.  
“The sins of.”—(Auth.) Omitted by change in Gr. text.

12 **Through faith in the working of God.**—Auth., “through the faith of the operation of God,” bearing the interpretation given by Tynd., “faith that is wrought by the operation of God.” The true sense appears to be obtained by taking “the operation of God” as the object of the faith. “The faith of” is a common construction, often meaning the same as “the faith in.” So Chrysostom explains it here: “Ye believed that God is able to raise you, and ye were raised.” Compare Phil. iii. 10, and Rom. x. 9.

14 **The bond.**—Auth., with Tynd., “the handwriting.” The Gr., *chirographon*, properly means “a handwriting,” “a MS.,” but is specially applied to a contract to which a man has bound himself by his sign-manual; and in that technical sense it is frequently found in Latin writers, as Cicero and Juvenal.

15 **Having put off from himself the principalities and the powers**—*i.e.*, “having divested himself of the spiritual enemies which clung about him.” Compare verse 11, and chap. iii. 9, “ye have put off the old man,” where the Gr. is the same. All Engl. versions, “having spoiled,” *i.e.*, “having stripped them naked,” following Vulg., *exspolians*, but giving an active sense to a middle verb. So Chrysostom and the Greek Fathers. Another rendering is given in the Margin, “having put off from himself his own body” by death, which resembles the phrase in 2 Cor. v. 4, “we would be unclothed.” So the passage was understood by the Latin Fathers. The objection to it is that thus the phrase, “having put off from himself,” is taken apart from the words which immediately follow, and with which it seems grammatically connected; and it has a meaning which, if it be found elsewhere, is not suggested by the present context. See Lightfoot’s Note on this difficult passage.

16 **A feast day.**—So Wycl., correctly following Vulg., *in parte diei festi*. Auth., following Tynd., “an holyday.”

17 **The body (*i.e.*, the substance) belongs to Christ.**—Auth., as Wycl., “is of Christ;” which might be taken to mean “from Christ.”

18 **Let no man rob you of your prize.**—Auth., “beguile you of your reward.” The word which is here used metaphorically was applied properly to the act of a judge, in the games, deciding unfairly against a competitor who was entitled to the prize.

Compare, for the reference to the games, Gal. v. 7, “ye did run well,” &c., and for the metaphor of the judge in a race, chap. iii. 14, and 1 Cor. ix. 24.

**Dwelling in.**—Or, as in Margin, “taking his stand upon;” literally, “stepping into,” i.e., “asserting a knowledge of things supernatural which he has seen.” Or, if the negative be retained in the Gr. text (see Margin), “which he has not seen.” Auth., “intruding into.” The Gr. verb is properly, “to step into or upon,” and thence “to stand or dwell upon.”

21 **Handle not, nor taste, nor touch.**—All Engl. versions, following Vulg., have “touch not, taste not, handle not,” transposing the first and last words. The proper meaning of the first is “to lay hold of,” as in John xx. 17; 1 Cor. vii. 1.

23 **Severity to the body.**—Literally, in “not sparing the body.” Auth., “neglecting the body.”

**Not of any value against the indulgence of the flesh**—i.e., “not of value for the prevention or remedy of indulgence;” literally, “not in any honour.” Other interpretations of the passage have been supported, both in ancient and modern times: e.g., that of Auth., “not in any honour to the satisfying of the flesh,” i.e., in a good sense, “not of any honour with a view to the gratification of the moderate desires of the flesh;” but the sense now adopted seems most in conformity with the literal meaning of the words, and with the general tenor of the passage. See Lightfoot’s Note.

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### CHAPTER III.

2 **Set your mind.**—Auth., “your affection.” Gr., *φρονεῖτε*.

5 **Passion.**—Auth., “inordinate affection.” Gr., *πάθος*.

**Evil desire.**—Auth., with Tynd., “evil concupiscence,” taking from the Latin Vulg. a word which, having been used three or four times in the translation of the Epistles of St. Paul, was adopted by Shakespeare and other standard old writers, but probably never came into general use. The Gr. word which it here represents is commonly rendered “desire,” or “lust.”

8 **Railing.**—As at Eph. iv. 31, where also the Gr. is *βλασφημία* (*blasphemia*).

**Shameful speaking.**—A more literal rendering than “filthy communication” (Auth.).

12 **A heart of compassion.**—The latter of the two words in the Gr. means pity rather than “mercy” (Auth.), as that word is now understood; though originally being derived from *misericordia*, it must have had the same meaning.

15 **The peace of Christ.**—By change in Gr. text. So Vulg., Wycl., and Rhem. Auth., “the peace of God.” Compare John xiv. 27, “My peace I give unto you,” and Ephes. ii. 14, “He is our peace.”

**Rule.**—Gr., “arbitrate,” “be umpire,” as in a race. The same metaphor is used in Phil. iii. 14. “In the strife of contending thoughts and desires let the peaceful counsels of Christ’s spirit and example sway you.”

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## CHAPTER IV.

3 **A door for the word**—i.e., “a door for the word to come forth” (*θύραν τοῦ λόγου*). Auth., following Tynd., “a door of utterance.” Compare Acts xiv. 27, where the same construction is used with a converse meaning: “He had opened a door of faith unto the Gentiles,” i.e., a door by which they might come in to the faith (*θύραν πίστεως*).

6 **Each one**—i.e., each in the way suited to his needs and capacities. Auth., “every man.”

10 **Mark, the cousin of Barnabas.**—So Wycl. and Rhem., correctly following Vulg., *consobrinus*. Auth., with Tynd., “sister’s son.” The Gr. *ἀνεψιός* properly means “first cousin,” but by very late writers is used instead of another word for “nephew,” whence comes probably the rendering of our version (Lightfoot).

12 **Striving in his prayers.**—Auth., “labouring fervently.” Gr., *ἀγωνίζομενος*, as if the struggles of the games were still present to the Apostle’s mind. The same phrase is used in Rom. xv. 30.

**Fully assured.**—By change in Gr. text for Auth., “complete.” The Gr. word has the same sense in Rom. iv. 21.

13 **Labour.**—For Auth., “zeal,” by change in Gr. text.

THE FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE  
THESSALONIANS.

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CHAPTER I.

6 **Imitators.**—Auth., “followers,” as in 1 Cor. iv. 16, where see Note.

9 **Report concerning us.**—So Rhem., with Vulg., *annuntiant*. All other Engl. versions, “shew of us.” Gr., *ἀπαγγέλλουσι*.

**A living and true God.**—In contradistinction to the lifeless idols and false gods of the heathen. The article inserted in Auth. is not in the Gr.

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CHAPTER II.

1 **It hath not been found vain.**—Hath not turned out to be empty. Auth., “it was not in vain,” which points to its results rather than its inception. Vulg., *non inanis fuit*. Wycl., “it was not vain.”

3 **Not of error.**—So Wycl., following Vulg.; and so the Gr. *πλάνη* is usually to be translated, not as Auth., following Genev. and Beza, “of deceit.”

4 **Approved of God.**—So Rhem. Auth., with Tynd., “allowed,” which in the sense of “approved” (“God alloweth the righteous”) is archaic. The same Gr. at the end of the verse is rendered “proveth.” Auth., “trieth.”

7 **As when a nurse cherisheth her own children**—i.e., being in that case the mother, and not a hireling. The words in Gr. are emphatic, *τὰ ἑαυτῆς τέκνα*. Auth., “her children.”

8 **Even so.**—The *οὕτως* is comparative, not illative, as “so” is sometimes in English, a lighter form of “therefore.”

**We were well pleased.**—Auth., “wcre willing.” Tynd., “our good will was.” The Gr. is the word often used in speaking of God’s “good pleasure.”

9 **That we might not burden.**—Auth., “be chargeable.” The verb is cognate to the noun in verse 6.

11 **Testifying.**—Auth., “charged each one of you.” The Gr. is a verb neuter. The construction of the sentence (being participial throughout) is irregular, requiring a verb to be supplied, which has been done by inserting “dealt with” at the beginning. In the Auth., the participles are rendered as verbs.

13 **Received . . . accepted.**—The difference between the two words is not noticed in the Vulg., or in any Engl. version.

15 **Drave out us.**—So the Margin of Auth., following Beza, *exegerunt*. The Apostle thus reminds the Thessalonians of his expulsion from their city, the history of which is given by St. Luke in Acts xvii. Auth., in text, and all previous versions have “persecuted us,” with Vulg., *persecuti sunt*.

17 **Being bereaved of you.**—The Gr. is literally, “made orphans from you.” Vulg., *desolati a vobis*. Compare John xiv. 18. The Apostle, having reminded them of his parental tenderness and care (verses 7 and 11), now speaks of his parental sorrow. The Auth. misses the point of this allusion by the rendering “being taken from you.” Rhem. approaches without touching it, “deprived of you.”

18 **Because.**—By change in Gr. text for Auth., “wherefore.”

## CHAPTER III.

4 **We are to suffer.**—Auth., “we should suffer.” Gr., *μέλλομεν*. This verb often implies *destination*, which is not sufficiently expressed by “shall,” or “should,” as those auxiliary words are now understood. So in Mark x. 32, “the things that were to happen.”

6 **When Timothy came even now.**—Auth., “But now when Timothy came.” Timothy had just returned with the good tidings which gave occasion for this Epistle.

**Love.**—So Auth. in verse 12; here “charity.”

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## CHAPTER IV.

1 **Finally.**—As in 2 Thess. iii. 1. Auth., “furthermore.” The Gr. is literally, “as to what remains.”

**Even as ye do walk.**—Added in Gr. text, and not in Auth.

4 **To possess himself of.**—The Gr. is not “to possess,” as Auth., but “to gain possession of,” in the sense in which we speak of being “self-possessed.” Let him gain control over “his own vessel,” *i.e.*, his body; the body being thus described by the ancient philosophers in its relation to the mind: *e.g.*, Cicero says (*Tusc. Disp.* i. 22): “The body is as it were the vessel of the mind” (“*Corpus quasi vas est aut aliquod animi receptaculum*”); and so Lucretius, his contemporary poet, iii. 441, “*Quippe etiam corpus quod vas quasi constitit ejus*” (*i.e.*, *animæ*).

5 **The passion of lust.**—Auth., “the lust of concupiscence.” See Note on Col. iii. 5.

6 **Transgress.**—Or, as in Margin, “overreach.” Auth., “to defraud.” The Gr. is commonly rendered “to be covetous.”

**In all these things.**—Auth., “of all such,” which is ambiguous and obscure in its reference.

7 **In sanctification**—*i.e.*, “in the way of,” or “by a course of sanctification.” Auth., “unto holiness,” which points to the end that is to be attained. The Gr. speaks of the way, the process, and the preposition is “in,” not “to.”

8 **Rejecteth.**—The Engl. versions here, as elsewhere, have “despiseth,” following Vulg., *spernit*.

9 **Love of the brethren.**—Auth., “brotherly love.” So in Rom. xii. 10. Vulg., *de charitate fraternitatis*.

11 **Study to be quiet.**—Literally, “be ambitious.” Using the figure of speech called *oxymoron*, he says in effect, “Let it be your ambition to be without ambition.”

13 **Them that fall asleep.**—By change in Gr. text for “are fallen asleep.” In verses 14 and 15 the Gr. participle is in a past tense, but here in the present.

**The rest.**—Auth., “others.” So at chap. v. 6. The Gr. is *οἱ λοιποὶ* (“the rest of mankind”). In Luke xviii. 11, the same Gr. is rendered “the rest of men.”

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## CHAPTER V.

3 **When they are saying.**—The Gr. is in the present tense, and represents them in such a state as to be saying so-and-so. Auth., “when they shall say,” points to their utterance of the saying, as if it were to be the signal for the event which follows.

14 **The faint-hearted.**—So Wycl., “the men of little heart.” Auth., following Tynd., “the feeble-minded.” The Gr. implies want of courage rather than weakness of mind; though “mind” in the New Testament is a comprehensive word.

15 **Follow after that which is good.**—This is rather more correct than “follow” (Auth.), where it is not an example which is to be followed, but an ideal which is to be pursued. Gr., *διώκετε*. So 1 Tim. vi. 11: “Follow after righteousness.”

23 **Be preserved entire.**—Without loss or detriment. Auth., “your whole spirit and soul and body be preserved.” Gr., *δλόκληρον*.

**Without blame at the coming**—i.e., so as to be blameless in His presence. Auth., “blameless unto the coming.” The Gr. preposition, as in chap. iv. 7, is *ἐν*, not *εἰς*.

27 **I adjure you.**—As in the Margin of Auth. The Gr. is a more solemn word than “charge,” and is used in Mark v. 7 and Acts xix. 13.

THE SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE  
THESSALONIANS.

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CHAPTER I.

6 **If so be that.**—Auth., “seeing that.” Gr., *εἰπερ*. The Apostle puts hypothetically what he knows will be accepted as a certain truth and a good reason for what he has already advanced. So Rom. viii. 9.

7 **In flaming fire.**—This is connected more probably with the preceding than, as all Engl. versions and Vulg., with the following clause. The revelation of the Lord from heaven, not the rendering of vengeance, is spoken of as taking place in fire. Compare Dan. vii. 9, 10; Rev. xix. 12.

8 **Rendering vengeance.**—The phrase is, literally, “giving vengeance,” *διδούτος* for *ἀποδιδούτος*.

10 **To be marvelled at.**—Auth. (alone), “to be admired,” following Vulg., *admirabilis fieri*. The Gr., *θαυμάζειν*, is expressive rather of wonder than of admiration, and is so rendered by Wycl. and Tynd.

11 **To which end.**—The Gr. is *εἰς δ*, the contrary of “wherefore” (Auth.), which would be *διδ*. “To which end,” viz., “that our God may count you worthy,” &c., resuming the train of thought in which he was proceeding in verse 5.

**Worthy of your calling.**—“Your” is to be supplied rather than “this,” as in Auth. Compare 2 Peter i. 10: “Make your calling and election sure.”

**Every desire of goodness.**—As to this meaning of *εὐδοκία*, see on 1 Thess. ii. 8; Phil. i. 15. Auth., “all the good pleasure of *his* goodness,” thus giving to *εὐδοκία* its more usual sense, but to support this translation inserting *his* (i.e., God’s). The word translated “goodness” occurs in three places besides this in the New Testament, and in each refers to man, not to God.

## CHAPTER II.

1 **Touching the coming.**—The Gr. *ὑπέρ* means, properly, “in behalf of.” But it is “in regard of,” “concerning,” in Rom. ix. 27; 1 Thess. iii. 2. All Engl. versions treat the words as an adjuration, like Rom. xii. 1, where the Gr. is *διά*, not *ὑπέρ*. The Vulg. also has *per adventum Domini*. But there is no example of *ὑπέρ* in that sense; and the other, “concerning,” falls in more naturally with the context; for it would be strange if St. Paul were to adjure them by that concerning which he was about to teach them. So Chrysostom says, “He here discourses about the coming of Christ.” (*Alford’s Note*; and so *Wordsworth* and *Bengel*.)

2 **Be not quickly shaken from your mind**—i.e., from your settled mind and expectation. Auth., “in mind.”

**Is now present.**—The Gr. *ἐνέστηκεν* always, in the New Testament, has this sense (*Alford*). Compare Rom. viii. 38; 1 Cor. iii. 22. Auth., “is at hand.”

3 **The falling away.**—All Engl. versions overlook the article. “The apostacy” is probably that which is foreshadowed by our Lord in Luke xviii. 8.

**The man of sin.**—The article is here over-translated in Tynd. and Auth., “that man of sin.”

4 **Setting himself forth as God.**—Auth., “shewing himself that he is God.” The Gr. is not “shewing” in the sense of “demonstrating that he is,” but exhibiting himself as being God.

6 **That which restraineth.**—That which by God’s purpose keeps him back, to the end that he may be revealed in his own season, in the time appointed for him, and not before. Auth., “ye know what withholdeth that he might be revealed in his time.” “That he may” represents in the Gr. *εἰς τό* with the infinitive mood, and “in his own season” *ἐν τῷ αὐτοῦ καιρῷ*: and with this literal rendering the passage, which is dark in Auth., becomes clear and perspicuous.

7 **For the mystery of lawlessness doth already work.**—Auth., following Tynd., “the mystery of iniquity,” adopting the word of the Vulg., *iniquitatis*. This, however, is not a rendering into Engl. of the Gr. *ἀνομίας*, which means “law-breaking,” as in 1 John iii. 4. The stress thrown on “the

mystery," by its being put first in the sentence, and thus brought prominently into contrast with "revealed" in the last verse, cannot be preserved in English without paraphrase, as thus—"At present the mystery works as a thing secret, an *arcaneum*, not yet divulged; but it shall be revealed in its appointed time."

**Only there is one that restraineth.**—The Gr. admits of either this or the Marginal rendering. The Auth. gives the same meaning, though not in a manner consistent with the construction of the Gr. The word for "restraineth" (Anth., "letteth") is the same as in verse 6.

**8 The lawless one.**—Tynd. and Auth., "that wicked," again obscuring the connection by varying the word.

**Bring to nought.**—Auth., "destroy," the rendering in Auth. of eight other words. *καταργεῖν* is usually rendered "do away;" literally it is "to make barren or void."

**The manifestation.**—Auth., "the brightness." The Gr. *epiphaneia* occurs only here and five times in the pastoral Epistles of St. Paul, where it is always rendered "appearance" in Auth. "The manifestation of his presence precedes his actual presence" (Bengel). So Milton: "Far off his presence shone" (Alford).

**10 Deceit.**—So Wycl. Auth., following Tynd., "deceivableness," an obsolete word, which in Old English denoted the active propensity to deceive, not (as its termination would indicate) the passive liability to be deceived. The Gr. *ἀπάτη* is in other places rendered "deceit" or "deceitfulness" in Auth.

**Are perishing.**—The Gr. is the present participle—not those who "perish" (as Auth.), but those who are in the way to perish.

**11 Sendeth.**—By change in Gr. text for "shall send" (Anth.). St. Paul sees vividly this coming portent, and speaks of it as if already present.

**A working of error.**—"Working" represents the Gr. *ἐνέργειαν* ("energy"), akin to the verb rendered by "worketh" in verse 7; and "error" stands for *πλάνη*, as in 1 Thess. ii. 3, and elsewhere. This active working, this "energy of error," is in Auth. "a strong delusion."

**12 Judged.**—Auth., with Tynd., "damned." Comp. Matt. xxiii. 33; Rom. xiv. 23.

**13 In sanctification.**—Auth., "through," as in 1 Thess. iv. 7.

## CHAPTER III.

1 **May run.**—The literal rendering of the vivid phrase of the Apostle. So Wycl.; and Vulg., *currat*. Tynd., “may have free passage”; whence Auth., “may have free course.” Compare Ps. cxlvii. 15, “His word runneth very swiftly.”

3 **From the evil one.**—Auth., “from evil.” This thought probably arose out of the mention of “evil men” in the preceding verse. There is a special reason for attributing the masculine sense to the word here, as the Apostle has spoken of Satan in chap. ii. 9; and in the former Epistle; chap. ii. 18, and chap. iii. 5.

5 **The patience of Christ.**—So Wycl., Tynd., and Cranm., following Vulg. Auth., “the patient waiting for Christ,” with Genev., following Beza, *Christi patientem expectationem*; a beautiful idea, but not contained in the Gr., which must mean the patient endurance, of which Christ is our example. So Chrysostom, “that ye may be patient, as He was patient.”

The Auth., however, has on its side the interpretation of some ancient commentators, as Ambrose, also of Erasmus and A. Lapidé; and both Chrysostom and Theophylact give it as an alternative (*Alford*). Compare Rev. xiv. 12, “Here is the patience of the saints”—i.e., “the patience which is shown by them.”

8 **Bread at any man's hand.**—Literally, “from any man.” Auth., “any man's bread.” “To eat bread” is a customary Hebrew idiom. Compare verse 12.

**But in labour and travail [we ate], working.**—Auth., with a change of construction, and a transposition of the Gr. order, “but wrought with labour and travail.”

**That we might not burden any of you**—i.e., “by the expense of maintaining us,” as in 1 Thess. ii. 9. Auth., “that we might not be chargeable.”

9 **The right.**—Auth., “the power.” As to the Gr. *ἐξουσία*, see Note on Col. i. 13.

16 **In all ways.**—In every form; peace inward, external with each other, with the world, with God. Gr., *ἐν πάντι τρόπῳ*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO  
T I M O T H Y.

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CHAPTER I.

- 1 **Our hope.**—The insertion “*which is*” (Auth.) is not required. Compare Col. i. 27: “Christ . . . the hope of glory.”
- 2 **My true child.**—Auth., “my own son.” Gr., *γνησίω*, as in Phil. iv. 3. See Note on Phil. ii. 20.
- 4 **The which.**—The relative is causal, not defining, *altrives*. Auth., “which.”
- A dispensation.**—Or, as in Margin, “a stewardship;” by change in Gr. text for “*edifying*” (Auth.): the dispensation made by God to man of the spiritual food and sustenance, which His ministers, hence called His “stewards,” are commissioned to supply. See Ephes. i. 10, iii. 2.
- So do I now.**—The sentence in the Gr. is not concluded. The words inserted appear to fill the void better than “*so do*,” as Auth., with Tynd. and Erasmus.
- 5 **The end of the charge.**—Referring to verse 3. The connection is lost in Auth., “commandment,” which is suggestive of some Scriptural precept. Timothy was to charge certain persons that they should not teach false doctrine; but he was to remember that the end and purpose of his so charging them was the increase of love. This connection between verses 5 and 6 is obscured in Auth. by commencing the latter verse with “Now,” as if a new subject were entered upon.
- 6 **Vain talking.**—Auth., following Tynd., “vain jangling.” The Gr. does not contain any idea of “jangling,” *i.e.*, of dissonant noise or unmeaning chatter. *Vulg.*, *vaniloquium*.
- 9 **The unruly.**—Not exactly “the disobedient,” as Auth., but those who are unwilling to submit themselves to rule, insubordinate.

10 **False swearers.**—Tynd., “perjured;” amended but made cumbrous in Auth. by the addition of “persons.”

**The sound doctrine.**—The exact meaning of the Gr. is “healthful.” This phrase, and other terms relating in their primary sense to physical health and disease, are specially characteristic of the pastoral Epistles, written at the time when St. Paul had with him St. Luke, the “beloved physician,” as his companion in travel and imprisonment.

11 **The gospel of the glory.**—So Wycl., Tynd., and Cranm. Auth., following Genev. and Beza, “the glorious gospel.” “The glory of God” is His majesty and mercy, which the Gospel reveals to us. Compare 2 Cor. iv. 4: “The light of the gospel of the glory of Christ.”

12 **Appointing me to his service.**—All Engl. versions, “putting [or, ‘and put’] me into the ministry.” The Gr. verb is in the middle voice, containing a reflective sense, and implying that it was for His own Divine purpose that He did this. Compare Acts xiii. 47.

15 **Faithful is the saying.**—This emphatic phrase, used occasionally by St. Paul in introducing a familiar Christian maxim, is another characteristic of his pastoral Epistles, and is not found elsewhere in the New Testament. Compare chaps. iii. 1, iv. 9; 2 Tim. ii. 11; Titus iii. 8. In the Old Testament (LXX. version) a very similar phrase occurs (1 Kings x. 6): “True is the report.” It is thought to be an indication that these Epistles were written at a comparatively late date, when the main truths of the Gospel began to be embodied in short pithy sentences, which were easily committed to memory, and obtained general acceptance among the believers. “Faithful,” i.e., worthy of being believed: it looks like the germ of a creed. Auth., “this is a faithful saying,” gives the sense of the formula, but not the emphasis, which lies on the first word, “faithful.”

16 **That in me as chief.**—Auth., “that in me first.” Tynd., “that Jesus Christ should first shew on me.” The Gr. is “first” ( $\piρώτῳ$ ), both in this verse and in the preceding, and should be translated by the same word, that word being “chief.” So says St. Augustine (on Ps. xx.): “Taking precedence of all others not in time, but in the magnitude of his sin.” The change made in Auth., from “chief” in verse 15 to “first” in this verse, would imply that the Apostle passes from the one thought to the other. “Foremost” might have been a suitable rendering in both places, but would have been detrimental to the clearness of the sense, as well as to the rhythm of the sentence.

**All his long-suffering** gives the force of the article  $\tau\eta\nu$   $\alpha\pi\alpha\sigma\alpha\nu$ , which is lost in Auth., “all longsuffering.” Compare Acts xx. 18, and John xvi. 13.

**For an ensample of them.**—This change from Auth., “for a pattern to them,” is intended to express the force of the genitive “of them,” shewing that it was not held out as a pattern to them for their use and imitation, but as their possession, “their pattern or example,” according to English idiom; but it may be doubted whether the change was sufficiently important or significant to be worth making. Compare 2 Peter ii. 6, where the change has not been made.

17 **Incorruptible.**—The Gr. is so rendered in Auth. in all the other places (seven in number) in which it occurs; here “immortal,” with all Engl. versions. Wycl., “undeadly.”

“Wise.”—(Auth.) Omitted by change in Gr. text.

19 **Having thrust from them.**—The Gr. denotes more violence than “put away” (Auth.), and is also in harmony with the nautical metaphor which follows: “Pushing off from the land on which they might have found safety, they made shipwreck concerning the faith.”

20 **That they might be taught**—i.e., by the Christian discipline of suffering. Auth., “that they may learn.” The “delivering to Satan” is thought to be said in reference to a formula for excommunication, combining expulsion from the outward means of grace with the infliction of bodily suffering. (Ellicott, and Wordsworth, Notes on 1 Cor. v. 5, where the same phrase occurs.)

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## CHAPTER II.

1 **I exhort therefore first of all.**—Auth., following Tynd., “I exhort therefore that first of all,” as if in the supplications of the Church the first place were to be given to intercession; whereas the meaning of the Gr. is, “I begin my exhortations with this command.”

2 **In high place.**—The Gr. is literally, “in eminence,” and only by inference suggestive of “authority,” as in Auth. Wycl., “all

that be set in highness.” Vulg., *in sublimitate*. The word occurs in the LXX.—*e.g.*, 2 Macc. iii. 11—but not again in the New Testament.

**Tranquil and quiet.**—All Engl. versions, following Vulg., “quiet and peaceable.” The difference between the two Gr. words is said to be that the former denotes the absence of molestation from without, the latter, inward quietness, “the ornament of a meek and quiet spirit” (1 Peter iii. 4).

**Gravity.**—Auth., “honesty.” Vulg., *castitate*. The word, in connection with “godliness,” means the effect which godliness has on the outward demeanour. It is rendered “gravity” in chap. iii. 4 (Auth.).

4 **Who willeth.**—Auth., following Tynd., “who will have all men to be saved,” which sounds like a determinate purpose. Gr., θέλει. Vulg., *vult salvos fieri*. Rhem., by a singular adaptation of Tynd. to Vulg., “who will all men to be saved.” Wycl., “that wole that all men be made saaf.”

5 **Himself man.**—Auth., with Tynd., “the man.” Gr., *μεστῆς Θεοῦ καὶ ἀνθρώπων ἀνθρώπος* . . . where “man,” though without the article, is made emphatic by its iteration. The manhood of Christ is thus strongly affirmed, as if the false teachers were contemplated who denied it. Moreover, it was in His human nature that He gave Himself “a ransom for all” (verse 6) and fulfilled His mediatorial office. He is described not as “the man,” or “a man,” but as “man,” the representative of humanity (Alford).

6 **The testimony to be borne in its own times.**—The Gr. requires a supplement of this kind, or a paraphrase such as Auth., “to be testified in due time;” the sense being that the testimony as to His mediation was to be given to men in the appointed time by His death. By preserving the word “testimony” the reference of the relative “whereunto,” at the beginning of the next verse, is more clearly seen.

7 **In faith and truth.**—Tynd. and Auth., “in faith and verity;” a typical instance of the studied variation of the Engl. version even when the same Gr. word is repeated in the same sentence.

8 **The men.**—In contradistinction to “women” in verse 9—(the article is here omitted by change in Gr. text)—with regard to whom the rule is laid down which prevailed in the Jewish synagogues, that they were not to lift up their voices in prayer.

**Disputing.**—The Gr. is so rendered in Auth. at Phil. ii. 14; but here “doubting;” and so Chrysostom. Vulg., *discep-tatione*.

**9 Shamefastness.**—Correctly so printed in Auth. of 1611. The modern mode of spelling the word “shamefast” arose from the erroneous notion that it denotes shame as shewn in the *face* (“shamefaced”), whereas the second syllable is an adjective, as in *steadfast*: “made fast, and settled in (an honourable) shame.” See Trench on “New Testament Synonyms.”

**Raiment.**—Tynd. and Auth., “array.” The Gr. signifies “clothing,” not “ornament.” “Array,” in its original sense of “clothing,” is antiquated; while “raiment,” another form of the word, is still understood in that sense only.

**11 Quietness.**—All Engl. versions, “silence,” following Vulg. The Gr. is cognate to “quiet,” in verse 2.

**12 Permit.**—So Rhem. Auth., “suffer.” The Gr. is more commonly rendered “permit,” though “suffer” has been kept in Matt. viii.

**To have dominion.**—Auth., “to usurp authority.” The Gr. is not found in classical authors; it is defined to mean “exercise lordship.”

**14 Hath fallen into.**—More literally, “hath come to be in” ( $\gammaέγονεν\ \epsilonν$ ). Auth., “was in,” following Tynd. Cranm., “was subdued to.”

**15 She shall be saved through the childbearing.**—The article, omitted in Auth., has great significance. The obvious interpretation is, “woman shall be saved through the discharge of her maternal duties;” but, as ancient expositors held, and modern commentators now allow, there is a deeper meaning underlying, if not displacing, that which appears on the surface: “The whole female sex, and even the whole of mankind, is saved through the birth of Christ born of a woman according to the flesh, if they—*i.e.*, the women—abide in faith and love, and in sanctification with modesty.”

## CHAPTER III.

- 1 **Faithful.**—See Note on chap. i. 15.
- 2 **Without reproach.**—Auth., “blameless.” The Gr. is literally, “not to be laid hold of;” “one who offers no handle for reproach.” Rhem., “irreprehensible.” It occurs three times in this Epistle, but not elsewhere in the New Testament.
- 3 **Temperate.**—The Gr. properly means, “abstinent as regards wine.” Auth., following Genev., “vigilant.”
- 4 **Sober-minded.**—The usual meaning of the Gr. *σωφρων*. Auth., “sober.”
- 5 **Orderly.**—Shewing in the outward conduct a well-regulated mind. Auth., “of good behaviour”—a somewhat colourless phrase. Tynd., “honestly apparelled.” Genev., “modest.” Vulg., *ornatum*. A singular diversity of interpretations, none of which can be said to be unsuitable to the Gr. *καστικον*.
- 6 **No brawler.**—Literally, “not violent over wine,” as in the Margin of the Auth., which has in the text, “not given to wine.”
- 7 **Gentle.**—Auth., “patient.” See Note on Phil. iv. 5.
- 8 **Not contentious.**—Tynd., “abhorring fighting.” Auth., “no brawler.”
- 9 **No lover of money.**—This is the literal meaning of the Gr. Auth., “not covetous.” Tynd., “abhorring covetousness.”
- 10 **Puffed up.**—A metaphor from smoke. Auth., “lifted up with pride.”
- 11 **Serve as deacons.**—Auth., “use the office of a deacon;” a prolix expression for the single Gr. word, which, on the other hand, is here too curiously rendered by Tynd., “minister,” being cognate to the word “deacons,” for whom the admonition is intended (verse 8); and so in verse 13.
- 12 **Women.**—Tynd. and Auth., “their wives.” The Gr. is simply *γυναικας*, and there is nothing to shew that the wives of deacons are intended.
- 13 **A good standing.**—A good position; whether in the sight of God or man is not said. All Engl. versions, “a good degree,” following Vulg., *gradum bonum*. The meaning may be “advancement to the higher offices in the Church,” or a good degree in heaven, where there are different degrees of blessedness. The word properly means a step or standing-place, and does not

occur again in the New Testament. As to the interpretation, see Alford's and Ellicott's Notes.

16 **He who.**—Auth., “God.” The Gr. text has long been doubtful; but it is now ascertained that there is a great preponderance of the most ancient MSS. and versions in favour of the relative, and of the MSS. for the masculine ὁ, “He who,” while the versions vary between the masculine and the neuter ὅ, which is the reading followed by the Vulg. The two words Θεός and ὁ, as written in the MSS., Θεός and ὁ, differ but little, and the one might easily, in copying, be mistaken or written for the other. The masculine “He who” necessitates the insertion, mentally if not in the text, of “Christ”—“Christ, who was manifested,” &c. Supposing Θεός (“God”) to be genuine, the passage would still refer to Christ, and would be a declaration of His Godhead, which, however, needs not such dubious support as might be derived from a disputed reading. Alford, Ellicott, Wordsworth, are in favour of the relative. For the use of the word “mystery” in relation to Christ, compare Col. i. 26, 27; and especially Col. ii. 2, according to the revised Gr. text, “that they may know the mystery of God, even Christ.”

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## CHAPTER IV.

1 **Fall away.**—The Gr. is so rendered in Luke viii. 13; and the cognate noun, *apostasia*, “a falling away,” in 2 Thess. ii. 3. All Engl. versions here have “depart,” following Vulg., *discedent*.

2 **Through the hypocrisy of men that speak lies.**—The Gr. is literally rendered thus. Auth., following Tynd., “speaking lies in hypocrisy,” as if in grammatical connection with “some” (verse 1), instead of denoting the mode or cause of their “falling away.”

**Branded in their own conscience.**—As slaves were on their forehead. Auth., “having their conscience seared;” i.e., rendered callous and dead as by cautery.

4 **Nothing is to be rejected.**—So Rhem. Auth., “refused.” This saying, with regard to the gifts of the gods, was a proverb among the ancient Greeks, probably derived from Homer, *Iliad*, iii. 65. (*Field.*)

6 **Thou hast followed.**—The Gr. is the same word as in Luke i. 3; 2 Tim. iii. 10, and is better rendered by Tynd., “continually followed,” than by Auth., “thou hast attained,” following Rhem., misled by Vulg., *assecutus es*. *Until now* is added to give the full force of the verb in the perfect tense, “hast followed all along, and still art following.”

8 **Is profitable for a little.**—Bodily austerities are profitable in some small degree. Gr., *πρὸς ὄλιγον*. Auth., with Tynd., “profiteth little,” which is an allowable rendering. The construction is the same in this and the next clause. Vulg., *ad modicum . . . ad omnia*.

10 **Strive.**—By change in Gr. text for “suffer reproach.”

**We have our hope set on.**—Literally, “We have hoped upon.” So in chap. v. 5. Auth., “we trust in.”

13 **Give heed.**—Or, as would now be said, “give attention,” rather than “give attendance” (Auth.). Wycl., “Take tent to reading.”

15 **Be diligent in these things.**—Auth., “meditate,” following Vulg., *meditare*. The Gr. is *μελέτα*.

**Thy progress.**—Auth., “profiting;” as in Phil. i. 12, 25.

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## CHAPTER V.

1 **Exhort.**—So Tynd. This is the usual translation of *παρακαλέω*, where the context shews that an admonition is meant, not a request. Auth., “intreat,” with Rhem. Wycl. and Vulg., *obsecra*. These milder words apparently were chosen because of the older men to whom the exhortation is in the first instance applied.

4 **Grandchildren.**—Tynd. and Auth., “nephews,” now obsolete in this sense, which it retained in the time of Locke, who says, “All men who believe in the Bible must derive from Noah; but the rest of the world think little of his sons or nephews.” Vulg., *nepotes*.

**To shew piety toward their own family**—i.e., towards their own parents or progenitors—literally, “towards their own house.” So Chrysostom, and other ancient expositors; not as

Vulg., “to rule their own household,” *domum suam regere*, followed by Tynd. Auth., “to show piety at home.”

8 **An unbeliever.**—Auth., “an infidel.” See 2 Cor. vi. 15.

9 **Be enrolled.**—Auth., “be taken into the number.” Tynd., “be chosen.” The Gr. word, from which comes the Engl. *catalogue*, means properly, “be put on a list”—the most probable interpretation of the phrase in this place being that it has reference to an order of “widows” in the Church, to whom certain duties were entrusted, such as the superintendence of the younger women.

13 **Going about.**—More exact than “wandering about” (Auth.). Vulg., *circuire*.

14 **Rule the household.**—A stronger phrase than Auth., “guide the house.” Wycl., “be housewives.”

16 “**Man or.**”—(Auth.) Omitted by change in Gr. text.

19 *At the mouth of.*—Compare Matt. xviii. 16, where these words stand in the text (Auth.).

20 **Reprove.**—Auth., “rebuke,” which represents a more severe word in verse 1.

21 **Without prejudice.**—Or, as in Margin, “without preference.” The unfavourable sense is the more probable.

23 **Be no longer a drinker of water.**—Auth., “drink no longer water.” The Gr. recommends the discontinuance of a habit. The Auth. seems entirely to prohibit the drinking of water.

24 **Some men's sins are evident.**—Are openly manifest. The Gr. has not any reference to time, as Auth. with Tynd., “are open beforehand,” as though they were evident before they were committed.

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## CHAPTER VI.

2 **But let them serve them the rather**—*i.e.*, “serve them all the more zealously, because,” &c. Not as Auth., “but rather do them service,” which puts the emphasis on the verb, as if the meaning were “rather than despise them, do them service.”

**They that partake of the benefit.**—This is the subject of the verb, not, as in Auth., a secondary predicate. “They that partake of the benefit (*i.e.*, the masters, who benefit by the good offices of their servants) are believers.”

**4 Doting.**—Literally, “diseased”—*νοοσῶν*, in a morbid state.

**Questionings.**—The Gr. is the same as in chap. i. 4, denoting not “questions” (as Auth.), but the controversies to which the questions give rise.

**Disputes of words.**—The Gr. is the original of the term, recently imported into English, “logomachy.” Auth., “strifes of words.” “Strife” follows immediately as the rendering of *ἔρις*.

**5 Wranglings.**—Prolonged conflicts. A doubly compounded word. Auth., “perverse disputings.”

**Bereft of the truth**—*i.e.*, having possessed it and been deprived of it. Auth., “destitute of the truth.” Vulg., *privati veritate*.

**Supposing that godliness is a way of gain.**—The point of this sententious saying is lost in Auth. by the inversion, “supposing that gain is godliness.” The right order is indicated in the Gr. by the article prefixed to “godliness,” marking that word as the subject. Their supposition was that the profession of godliness, as inculcated by St. Paul, was nothing more nor less than a way to get rich.

**7 For neither can we.**—So by change in Gr. text for Auth., “and it is certain we can;” but the logical connection (indicated by *ὅτι*, “for”) between this clause and the preceding is not very apparent. Dr. Field suggests that there is an ellipsis of *ὅτιλον*—the word which has been cast out of the text, and which is certainly spurious—and he cites two examples of this ellipsis from Chrysostom, vol. x., p. 38 (*Otium Noric.*, p. 127); comparing also 1 John iii. 20, which might be explained in the same way, according to a suggestion of the learned grammarian L. Bos.

**8 Having food and covering.**—Auth., “food and raiment.” Neither word occurs again in the New Testament. The latter, which is rendered “covering,” probably includes both clothing and shelter. Vulg., *habentes alimenta et quibus tegimur*.

**We shall be therewith content.**—More literal than Auth., “let us be.”

10 **A root.**—Not, as all Engl. versions, “the root.” The Gr. does not assert that the love of money is *the* root, the one and only root.

**Which some reaching after.**—Auth., not so literally, “coveting,” with Wycl. The relative is grammatically in concord with “the love of money,” *φιλαργυρία*, but is to be understood as referring not to the whole word, but to a part of it, “money.”

12 **Didst confess the good confession.**—The Gr. words are commonly so rendered, as in verse 13, “confession,” but are here in Auth. and Tynd., “hast professed the good profession.” As used in the New Testament, they denote an “acknowledgment,” whether of faith, of sin, or of thankfulness; here, of faith. “Profess” is used for another Gr. word in verse 21.

14 **Without reproach.**—The Gr. is the same as in chaps. iii. 2, v. 7. Auth., “unrebukeable,” following Tynd.; like “unreprovable” (Col. i. 22): this word does not occur again in Auth.

16 **Unapproachable.**—The single Gr. word *ἀπρόσιτον* is resolved in all Engl. versions. Auth., “which no man can approach unto.”

17 As in chap. iv. 10.

19 **The life which is life indeed.**—By change in Gr. text for “eternal life” (Auth.), *οὐτως* for *αἰωνίου*: the phrase is not found elsewhere in the New Testament.

20 **Guard.**—As a deposit, *φύλαξον*; not simply “keep” (Auth.), as a possession. Compare 2 Tim. i. 12.

**Babblings.**—The addition of “vain” (Auth.) is unnecessary, as all babbling is vain. Gr., *κενοφωνίας*, literally “empty utterances.”

**The knowledge which is falsely so called.**—Auth., “science falsely so called.” The knowledge (*gnosis*) here referred to was probably of the kind afterwards taught as a system of doctrine in the schools of the Gnostics, who took their name as a sect from their profession of it, and who asserted among other things an opposition between the law and the Gospel.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO  
T I M O T H Y.

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CHAPTER I.

4 **Longing.**—A more tender expression than “greatly desiring” (Auth.). The Gr. *ἐπιποθῶν* is the same as in Phil. i. 8.

6 **The laying on of my hands.**—So Auth. in 1 Tim. iv. 14; here “putting on.”

7 **Fearfulness.**—Literally “cowardice,” *δειλίας*. Auth., “fear.”

**Discipline.**—Auth., “sound mind.” The Gr. means properly the training which steadies and soberes the mind, not the state of sober-mindedness.

8 **Suffer hardship with the gospel.**—So Tynd. and Cranm., “suffer adversity with the gospel;” and Vulg., *collabora Evangelio*. Rhem., “travail with the gospel.” Genev. and Auth., “be thou partaker of the afflictions of the gospel,” following Beza. The Gospel is regarded as a living sentient being, which suffers; as the Creation is said to “groan,” Rom. viii. 22.

9 **Before times eternal.**—From all eternity. Auth. (by paraphrase), “before the world began.”

10 **Incorruption.**—So Wyl. with Vulg. Auth., following Tynd., “immortality.” Compare 1 Tim. i. 17; Rom. ii. 7; 1 Cor. xv. 42.

12 **I know him whom I have believed.**—Not merely “I know who it is,” as Auth., but “I know Him, am acquainted with Him.”

**Guard.**—Auth., “keep.” See Note on 1 Tim. vi. 20.

13 **Pattern.**—So Auth. in 1 Tim. i. 16; here “form.” The Gr. means properly that of which a copy is to be made.

15 **Turned away.**—The Gr., though passive in form, denotes a voluntary defection.

## CHAPTER II.

3 **Suffer hardship with me.**—The Gr., by change in the text, is the same as in chap. i. 8, having the preposition  $\sigma\acute{\nu}$ , “with,” and requiring the insertion of some word to denote participation in suffering; an alternative mode of doing this is given in the Margin.

4 **No soldier on service.**—Auth., “no man that warreth.” The Gr. is properly, “no one serving in an army.” Compare 1 Cor. ix. 7; Luke iii. 14.

**Who enrolled him.**—Auth., “who hath chosen him.” The Gr. is not found elsewhere in the New Testament.

5 **Contend in the games.**—Auth., “strive for masteries.” The Gr. signifies, especially, the engaging in the “athletic” conflict of the Greek games. And from it we have the word “athlete.”

9 **A malefactor**—*i.e.*, a criminal. Auth., “an evil-doer.” The Gr. is the same as in Luke xxiii. 32, where Auth. has “two other, malefactors.”

11 **Died.**—Auth., “be dead.” See Note on Rom. vi. 2.

12 **Endure.**—Auth., “suffer.” The Gr. denotes patient endurance, as in Matt. x. 22, and many other places.

15 **Give diligence.**—The Gr. is frequently so translated, and implies active, earnest endeavour. Auth., following Tynd., “study.”

**To present thyself.**—So Rhem. Other Engl. versions, “shew,” but in general the Gr.  $\pi\alpha\pi\sigma\tau\eta\mu\iota$  is rendered “to present.” The meaning is, “do thy best to present thyself before God as one that He will approve.”

**Handling aright.**—Literally, “cutting straight,” *e.g.*, a road, or a furrow, as in Prov. iii. 6 (LXX.). Auth., with Tynd., “rightly dividing.” Wycl., “treating rightly,” after Vulg., *recte tractantem*.

16 **Proceed further.**—The Gr. denotes movement in advance, rather than growth, as Auth., “increase.” Compare chap. iii. 9, and Luke ii. 52, “Jesus advanced,” where the same word is used.

17 **Will eat.**—Literally, “will spread.” These medical terms may have been suggested to St. Paul by his intercourse with St

Luke, who was at this time his only companion. See Note on 1 Tim. i. 10.

**A gangrene.**—Gr., *gangraena*, “an eating sore.” All Engl. versions, following Vulg., “a cancer,” or “canker.” The gangrene is said to be more rapid in its deadly course than the cancer.

19 **The firm foundation of God standeth.**—This collocation is followed in all Engl. versions, except Auth., which has “the foundation of God standeth sure.” Thus Wyel., “the sal (solid) foundement of God standeth.” The emphatic use of the word “to stand” is familiar to the reader of St. Paul’s Epistles. Compare Eph. vi. 13, 14.

22 **Follow after.**—Auth., “follow.” Compare 1 Tim. vi. 11, where the same command is given.

23 **Ignorant.**—Auth., with Tynd., “unlearned.” The Gr. denotes not so much want of learning as want of the intelligence which comes of education and mental discipline.

**Refuse**—*i.e.*, when they are proposed to you; literally, “beg off from them.” Auth., “avoid.” The same word is used in 1 Tim. iv. 7, v. 11, and is there rendered “refuse” in Auth.

24 **Forbearing.**—Literally, “patient of evil,” as Tynd. The word does not again occur in the New Testament.

25 **The knowledge.**—Auth. (alone), “acknowledging,” following Beza, *agnitionem veritatis*.

26 **They may recover themselves.** . . .—This obscure passage admits of various interpretations. The difficulty arises from the use in the Gr. of two different pronouns, the separate reference of which is not clearly defined by the context. The alternative which is given in the Margin—“that they may recover themselves from the snare of the devil, after having been taken captive by the same (the devil), unto the will of him (God)” —is in point of sense and construction as probable as that which stands in the text. Auth., “who are taken captive by him at his will,” is objectionable, (1) because “who are taken” would require the article, which is not in the Gr.; (2) because in the words “by him at his will” the distinction between the two Gr. pronouns is not preserved; and (3) because the last words are incorrectly rendered “at his will,” instead of “unto.”

## CHAPTER III.

**1 Grievous times.**—Hard times. All Engl. versions, “perilous,” following Vulg., *periculosa*. The Gr. denotes difficulty rather than danger.

**2 Lovers of money.**—The cognate adjective to the noun in 1 Tim. vi. 10. Auth., “covetous.”

**Haughty.**—The word is so rendered in Rom. i. 30, where there is a similar catalogue of evil-doers. Auth. here, “proud.”

**Railers.**—Auth., “blasphemers,” the literal Gr., which, however, is not limited, like the same word in Engl., to evil-speaking against God, unless the context shews it to be so, which is not the case here.

**3 Implacable.**—Not admitting of a truce, rather than “truce-breakers,” as Auth., following Tynd. Vulg., *sine pace*.

**Slanderers.**—Gr., *diaboli*. So Auth. in 1 Tim. iii. 11, but here “false accusers.”

**Without self-control.**—Auth., with Wycl. and Vulg., *incontinent*. This word, like that in verse 2 (“railers”), is general in its sense, unless limited by the context, as in 1 Cor. vii. 5.

**No lovers of good.**—Auth., “despisers of them that are good.” This, though not so strong as Tynd., “fierce despisers of them which are good,” is an exaggeration of the first half of the word, which is “not loving,” and a limitation of the latter half, which is “of good” in general, not of good men in particular. Compare Titus i. 8, where the word occurs of which this is the negative, denoting sympathy with all that is good.

**4 Headstrong.**—Auth., with Tynd., “heady”—a good Shakespearian word, but now disused. Rhem., “stubborn.” The same word in Acts xix. 36 is rendered “rash.”

**Rather than.**—All Engl. versions, following Vulg., “more than.” Demophilus, an ancient Pythagorean philosopher, using the two words here used by the Apostle, said it was impossible for the same man to be a lover of pleasure and a lover of God. (Wordsworth.)

**6 Take captive.**—The Gr. is not properly to “lead captive,” as Auth. (compare Rom. vii. 23); and it is not related to the word which follows, “led away.”

9 **Evident** is more commonly used for the Gr. *δῆλος* and its compounds; “manifest” (Auth.) for *φανερός*.

**Came to be.**—This idiomatic phrase occasionally is well suited to the Gr. *γίνομαι*. All Engl. versions, “was.”

10 **Thou didst follow.**—Auth., “thou hast fully known;” here as in 1 Tim. iv. 6, erroneously following Vulg., *assecutus es*. Timothy had “followed” him as a disciple in his teaching, as a partaker in his perils, as an imitator of his faith, love, and general conduct in his trials at Antioch, &c.

13 **Impostors.**—The Gr., properly meaning those who practised incantations, was used for impostors generally. Auth., “seducers,” following Rheem. and Vulg., *seductores*. Tynd., “deceivers.”

15 **From a babe.**—Gr., *ἀπὸ βρέφους*, “from infancy.” The phrase does not occur again.

**The sacred writings.**—Not, as Auth., “the holy scriptures,” the Gr. being *τὰ ἱερὰ γράμματα*, not *τὰς δοκίας γραφάς*. The phrase is found in Josephus, but not again in the New Testament. Vulg., *sacras literas*, as if it meant sacred literature in general.

16 **Every scripture.**—Every separate part. All Engl. versions, “all scripture” as a whole.

**Every scripture inspired of God is also profitable.**—This construction, taking “inspired of God” (*θεόπνευστος*) with the subject, and not as the predicate, is followed by the ancient expositors—*e.g.*, by Origen, Chrysostom, and the best and most ancient versions, as the Syriac and Vulg. (*omnis scriptura divinitus inspirata utilis est*); by Wycl., Tynd., and Cranm.; also (among recent commentators) by Alford, Ellicott, and by Bp. Wordsworth (substantially), whose rendering is, “All scripture, being inspired of God, is also profitable,” &c. Auth., with Genev., following Beza, takes “inspired of God” as the predicate: “All scripture is given by inspiration of God, and is,” &c.; and so Bengel. This translation is grammatically allowable; but besides being against the weight of ancient and modern authority, it is not so probable as the former, there being nothing in the context which would lead to a declaration that the Scriptures are inspired.

## CHAPTER IV.

1 **And [I charge thee] by his appearing.**—For “at his appearing” (Auth.), by change in Gr. text.

3 **But having itching ears.**—The transposition of this clause removes the possibility which there is in Auth., but not in the Gr., of connecting it with “teachers.”

5 **Be thou sober.**—The Gr. *νήφειν* is usually so rendered in Auth., as in 1 Thess. v. 6, but here “watch.”

**Fulfil.**—So Vulg., *implete*, and all Engl. versions except Auth., which has “make full proof of thy ministry,” following Beza, *ministerii tui plenam fidem facito*, on the assumption that the transitive verb *πληροφορέω* must in meaning correspond with the passive, which is rendered “be fully assured” in Rom. iv. 21. Compare Acts xii. 25.

6 **I am already being offered.**—As at Phil. ii. 17, where see Note. Auth., “I am now ready to be offered.” The present tense of the Gr. verb implies that the sacrifice has now commenced, the out-pouring, the libation of his blood.

7 **The good fight**—which in his former Epistle he bids Timothy maintain (chap. vi. 12). Thus he reverts from the idea of a sacrifice, which is unusual with him, to the favourite metaphor of the games, which was so familiar to every Greek, and which he here continues in his allusions to the “course,” and the “crown,” and (perhaps) the “judge.” Compare 1 Cor. ix. 24; Phil. iii. 13, and chap. ii. 5 of this Epistle.

11 **For ministering.**—Auth., “for the ministry.” Compare Eph. iv. 12, and Note there.

14 **The Lord will render to him.**—For Auth., “the Lord reward him,” by change in Gr. text from the optative mood to the future indicative. A similar change is made in chap. ii. 7.

16 **At my first defence.**—So Wycl., following Vulg., *defensionem*. Auth., with Tynd., “answer.” The Gr. *ἀπολογία* (whence our *apology*) is properly rendered “defence.” Compare Acts xxii. 1.

**Took my part.**—Gr., *παρεγένετο*. More literally, “came to my side.” Vulg., *adfuit*. The word is used in a forensic sense by

Demosthenes. Auth., "stood with me," following an  
reading of the Gr. text.

17 **That through me the message might be fully claimed.**—Literally, "that by means of me the proclamation [of the Gospel] might be fulfilled." Auth., "that by me preaching might be fully known."

20 **Miletus.**—All Engl. versions, erroneously, "Miletum"—ex Wycl., "miletē."

THE EPISTLE OF PAUL TO  
T I T U S.

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CHAPTER I.

- 1 **The knowledge.**—Auth., “the acknowledging;” as in 2 Tim. ii. 25, iii. 7.
- 2 **Before times eternal.**—See Note on 2 Tim. i. 9.
- 4 **My true child.**—Timothy is addressed by the same tender phrase, 1 Tim. i. 2.
- 5 **As I gave thee charge.**—Gr., *διεταξάμην*. The Auth., “ordain elders in every city, as I had appointed thee,” is liable to be read as if a comparison were drawn between the ordaining of elders and the appointment of Titus.
- 6 **Children that believe.**—Auth., “faithful children,” which, though meant to have the same sense, might be understood to mean, not holding the faith in Christ, but faithful to their own father.
- 7 As to the changes in this verse, see Notes on 1 Tim. iii. 3; 2 Tim. ii. 3; 1 Tim. ii. 8; 1 Tim. i. 10.
- 12 **Idle gluttons.**—Auth., “slow bellies.” It was not thought necessary to retain the literal rendering of the expressive Greek phrase, denoting one who from gluttony has become corpulent and indolent, a mere “belly,” a man no longer.

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CHAPTER II.

- 1 **Be fit.**—Auth., “become,” a word which, having two very different meanings, is liable in such a context as this to be misunderstood.
- 3 **Reverent in demeanour.**—Auth., “in behaviour as be-

cometh holiness." Neither of the two words of the Greek occurs again in the New Testament. For the thought which they express, compare 1 Tim. ii. 10; Eph. v. 3. The adjective translated "reverent" points to outward deportment rather than "holiness," and the noun likewise to demeanour, outward manner, rather than "behaviour," which includes general conduct in intercourse with other persons.

4 **That they may train the young women.**—Literally, "may sober the young women to love their husbands," the Gr. verb being "to make sober-minded," *σωφρονίζειν*. Auth., "may teach the young women to be sober, to love their husbands."

5 **Workers at home.**—By change in Gr. text for "keepers at home," Auth.

13 **And appearing of the glory.**—See Note on 1 Tim. i. 11.

**Our great God and Saviour, Jesus Christ.**—Auth., "the great God, and our Saviour Jesus Christ," which is substantially the rendering of Wycl. and Tynd., and according to which a double appearance is foretold, viz., of the great God, accompanied by our Saviour Christ. The Gr. is *τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*, in which the article appears from its position to bind together in one the two heavenly Names which are connected by "and," so that the appearance here spoken of is the appearance not of two Divine Persons, but of one, of Christ, both God and man. This, as Bishop Wordsworth shews by a long chain of testimony, has been the interpretation of the passage from the earliest time to the present; but as there are scholars of high authority who deny the cogency of the argument drawn from the position of the article, the rendering of Auth. has been inserted as an alternative in the Margin. See especially Dr. Kennedy's *Ely Lectures on the Revised Version*, p. 83. Compare 2 Peter i. 1, which is very similar though not precisely parallel to this passage.

14 **A people for his own possession.**—This appears to be the meaning of Auth., following Tynd., "a peculiar people;" "peculiar" in old English having the same sense as *peculiaris* in Latin, that which is a person's own, his "property," his *peculium*. The Gr. is not elsewhere found in the New Testament, but is frequent in the Old Testament, as in Deut. vii. 6, where Vulg. has *populus peculiaris*; and a similar phrase, with the same meaning, occurs in 1 Pet. ii. 9.

## CHAPTER III.

- 1 **To rulers, to authorities.**—Auth., “to Principalities and Powers.” The Gr. is the same as in Luke xii. 11, where Auth. has “unto magistrates and powers.”
- 2 **Not to be contentious.**—As in 1 Tim. iii. 3. Auth. in both places has “no brawlers.”
- 4 **Love toward man.**—This in Gr. is one word, *philanthropia*. The word “kindness” therefore cannot grammatically be connected with “toward man,” as in Auth.
- 5 **Works done in righteousness.**—Not as Auth., “works of righteousness,” but done in a state of righteousness (*ἐν*).
- 6 **Which we did ourselves.**—“We” is emphatic in the Gr.
- 8 **Confidently.**—Auth., “constantly,” *i.e.*, in the old sense of the word, “with constancy.”
- 7 **Maintain.**—The Gr. word so rendered is of doubtful interpretation; but the alternative rendering in the Margin has little support.
- 9 **Shun.**—The Gr. is literally, “avoid by going round,” and occurs again in 2 Tim. ii. 16.
- 10 **Refuse.**—Compare 1 Tim. iv. 7.
- 11 **Perverted.**—Auth., “subverted.” Literally, “is turned inside out,” the metaphor being from a garment which may be so treated. The same word occurs in Deut. xxxii. 20 (LXX.), where the Auth. has “a froward generation.”
- 13 **Set forward**—*i.e.*, “equip, provide with what they want,” as in 1 Cor. xvi. 6. Not as Auth., “bring on their journey”—*i.e.*, “conduct, go some way with them,” as in Acts xv. 3.

THE EPISTLE OF PAUL TO  
PHILEMON.

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**2 Our sister.**—By change in Gr. text for Auth., “our beloved.”

**5 And of the faith which thou hast toward . . .**—i.e., “the faith which thou hast toward the Lord as the object, and manifested toward the saints by way of example and encouragement to them.” That this is the connection is shewn (1) by the relative in the Greek, “which,” referring only to “the faith,” and not to “thy love” also; and (2) by the change of preposition ( $\pi\rho\rho\rho\ldots\epsilon\rho\sigma$ ), which is represented in Vulg., *fidem quam habes in Domino Jesu, et in omnes sanctos*. The rendering of Auth., following Tynd., “thy love and faith which thou hast toward,” &c., is retained in the Margin; but besides being objectionable on the grounds mentioned above, it involves a logical inversion of the sentence, as if it were, “thy faith and love which thou hast, (thy faith) toward the Lord, and (thy love) toward the saints,” as it is in Col. i. 4, written about the same time.

**6 The fellowship of thy faith.**—So Tynd. This appears to be said in explanation of the latter part of verse 5. “Thy faith transpireth, is manifested to the saints, that its sympathetic influence may become effectual in them by means of the knowledge which they acquire of all the good which is in you.” Auth., “the communication.”

**Knowledge.**—Compare Phil. i. 9.

**Effectual . . . unto Christ**—i.e., in bringing them to Christ. Auth., “in Christ.”

8 **Though I have all boldness.**—Not as Auth., with Cranm., “though I might be much bold.” The Gr. verb is in the present tense.

**Befitting.**—Compare Titus ii. 1.

10 **Onesimus.**—The meaning of this name, “helpful,” is shewn in the Margin, because St. Paul evidently plays upon it in the next verse, and again in verse 20.

12 “Thou therefore receive him.”—(Auth.) Omitted from the Gr. text, having probably been interpolated to supply what seemed wanting in the sense.

15 **Was parted from thee.**—The verb is passive, and does not imply a voluntary separation, as Auth., “departed.” The actual cause of the separation is thus gently passed over by the Apostle.

**Have him.**—Auth., “receive.” The Gr. is not the same as in verse 17.

18, 21 **I write.**—Auth., “I have written” . . . “I wrote.” The Gr. in both places is the historical aorist, as in Rom. xvi, 22 and elsewhere.

# THE EPISTLE OF PAUL THE APOSTLE TO THE H E B R E W S.

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## CHAPTER I.

**1 God . . . having spoken.**—Auth., “God, who . . . spake,” thus making prominent the identity of Him who “spake by the prophets” with Him who “hath now spoken by his Son;” which would have been expressed, if intended, by *θεός δὲ λαλήσας*, whereas the actual phrase in the Gr. points to the sequence of the Divine revelations. God, having spoken in one way in former times, has now spoken in another way.

**Of old time.**—Auth., following Tynd., “in time past.” Gr., *πάλαι*. Vulg., *olim*.

**In the prophets . . . in his Son.**—Auth., “by . . . by.” The preposition is *ἐν*, “in;” not *διὰ*, “through,” as in Matt. i. 22, and as in verse 2, where it is said that God “made the worlds through His Son.” God spake “in them,” in the prophets, by inspiring them—in His Son, being Himself in Christ. I have not found it anywhere said in Scripture that “He spake *through* the Son.”

**By divers portions.**—Auth., “at sundry times,” following Genev. The Gr. *πολυμερῶς* has no reference to time; nor is it accurately expressed by “diversely” (Tynd. and Rhem.), the exact meaning of the word being “in many parts or portions;” as Shakspeare says, “by parcels.” Vulg., *Multifariam multisque modis olim Deus loquens patribus in prophetis.*

**2 Hath at the end of these days.**—By change in Gr. text for “hath in these last days” (Auth., following Tynd.). The Gr. is an unusual expression, resembling 1 Pet. i. 20, “at the end of the times,” and Num. xxiv. 14 (LXX.).

**These days.**—At the end of these days of partial revelations, this age of expectation and looking forward to the Messiah’s

coming, called by the Rabbis *aiῶν οὐτος*, "this present age," as distinguished from the Messianic period, which they designated *aiῶν ἐρχόμενος*.

**3 The effulgence.**—So Beza. Vulg., *splendor*. All Engl. versions, "the brightness of his glory," which denotes a quality inherent in the glory, but not that which is meant by the Gr. *ἀπαύγασμα*, "the shining or beaming forth" of the glory, the display of it to the world. Compare *Wisdom* vii. 26, where Wisdom is described by the same word, as an effulgence of the everlasting light. Christ is the effulgence of the Father's glory, as He is the "Word," the utterance of the Father's wisdom and will. He is "Light of Light," as we say in the Nicene Creed, co- eternal with the Father, if we may take an illustration from the works of His hands, as the ray is coextensive with the sun from which it proceeds. So Theodoret, Tertullian, &c. See Wordsworth's Note, and compare Rev. xxi. 23; John v. 35, and Notes there.

**The very image of his substance.**—So Tynd. and Cranm., following Vulg., *figura substantiae ejus*. Genev., "the engraved form of his person," whence apparently Auth., "the express image of his person." "Express" does not convey the idea of "exact" so well as "very," which has been substituted for it. The Gr. *χαράκτης* (*character*) is properly an impression or stamp, as of a seal or die.

**His substance.**—Auth., following Genev., "his person." The Gr. *ὑπόστασις* (*hypostasis*) had not this meaning in the Apostolic age, and did not acquire it till the fourth century, when it was adopted in theological literature by the Greek Fathers to denote what was signified in Latin by *persona*; and *οὐσία* (*ousia*, "essence") took its place as an equivalent of the Latin *substantia*. This later signification of the two words was sanctioned by the Synod of Alexandria, at which St. Athanasius was present (A.D. 362), as a mode of reconciling the difference on the subject between the Eastern and Western Churches (*Alford*; and *Bleek*, quoted by him).

"By himself."—(Auth.) Omitted by change in Gr. text.

**When he had made purification of sins.**—Auth., "when he had purged our sins." The meaning is, "when he had done away the guilt of our sins;" not, "when he had sanctified us from them," i.e., had enabled us by self-improvement to cast them off. The phrase, though rare, is akin to that in Matt. viii. 3, "his leprosy was cleansed."

4 **Having become.**—Auth., “being made,” as in John i. 14, and many other places.

**He hath inherited.**—So Wycl. The single Gr. word is paraphrased in Tynd. and Auth., “he hath by inheritance obtained,” as if the idea of “inheritance” were the prominent one, whereas the word is often used both in the Old and New Testament figuratively, to the exclusion of the original idea of inheritance.

6 **And when he again bringeth in.**—Auth., “and again, when he bringeth in,” &c. “Again” would not stand where it is in the Greek if it introduced another quotation, as it does in the preceding verse; and the ancient expositors, Gr. and Latin, as Chrysostom, Ambrose, the Vulgate, &c., together with many moderns, as Tholuck and Alford, have understood it to mean, “when God bringeth his first-begotten Son *a second time* into the world (at his resurrection, or at his second advent) he saith,” &c. The rendering in the Margin, which is that of Auth., is in point of interpretation much to be preferred, but is not justifiable grammatically: it is supported by Erasmus, Beza, and Words-worth.

7 **He maketh his angels winds . . .**—i.e., He bids them go forth in the semblance of wind or flame to fulfil His purpose. Auth., “spirits,” which is unmeaning, as His angels are already in their nature spirits. The Gr. *πνεῦμα* may have either meaning, “wind” or “spirit,” in the New Testament; the context in each place determining which is to be taken. In John iii. 8 both meanings are given to it in the same verse.

8 **The sceptre of uprightness.**—Literally, “of straightness.” Vulg., *virga aequitatis*. Tynd., “a right sceptre;” and so Auth. in Ps. xlvi. 6. The Gr. is not the word which in the next verse, and here in Auth., is rendered “righteousness.”

12 **As a mantle.**—Auth., “as a vesture.” The Gr. is an unusual word, signifying a loose enveloping garment; and **roll up** expresses the verb better than Auth. “fold up,” which rather suggests the careful putting away than the casting off of a thing that is done with. The Hebrew word in the Psalm signifies “change;” and such is the reading of one of the principal MSS. in this place for “roll.”

14 **To do service**—i.e., to God. Auth., “to minister.” The Gr. is not cognate to the adjective rendered “ministering” in the former part of the verse.

## CHAPTER II.

1 **The things that were heard**—i.e., when God spake in His Son. Auth., “the things which we have heard;” the change from the passive voice to the active is without anything to warrant it in the Gr.

**Lest haply we drift away from them.**—Gr.,  $\mu\eta\pi\omega\tau\pi\alpha\rho\pi\pi\omega\mu\epsilon\nu$ . Auth., by an inversion of the metaphor, “lest at any time we should let them slip.” The fear is not lest the things spoken should slip away from us, for they are sure and stedfast, and will not pass away; but lest we should drift (literally, “flow”) away from them. There may be an allusion in this to Prov. iii. 21, where the same word is used (in the LXX. version) in the same sense, “lest thou drift away;” Auth., “let them not depart from thine eyes.”

8 **Subjected.**—The word is emphatically reiterated throughout this passage. Auth. varies it by substituting “put under.”

9 **Because of the suffering of death.**—This is to be connected with what follows, “crowned,” &c., as Tynd. and Cranm., following Vulg., not with the preceding clause, “made a little lower,” &c., as Auth., with Genev. and Beza. It was not in respect of His sufferings that Christ was said to be “a little lower than the angels,” but in respect of His manhood. It was because of His sufferings, and His faith and patience under them, that Christ in His manhood was “crowned with glory and honour.” Compare Phil. ii. 8—11.

10 **The author of their salvation.**—So Wycl. and Rhem., following Vulg., *auctorem salutis eorum*. Tynd. and Cranm., “lord;” Genev., “Prince;” Auth., “Captain.” The Gr. is properly “leader;” it occurs again in chap. xii. 2, where it is “author” in Auth.

12 **Congregation**, as in Ps. xxii. 22, from which this quotation is made; and so Tynd. and Cranm. Auth., with Genev., “church,” following Vulg. and Beza, *Ecclesiae*.

14 **Are sharers . . . partook.**—The two words rendered in Auth. “partakers,” “took part,” are different in the Gr.

15 **All them who.**—Literally, “those, as many as.” Auth., “them who.”

16 **Take hold.**—In the sense of “helping.” Compare chap. viii. 9, “I took them by the hand to lead them” (Auth.). The

Gr. *ἐπιλαμβάνομαι*, in the middle voice, has this sense both in the LXX. and in classical authors (*Alford*); and this interpretation is here given to it by recent commentators. Auth., “he took not on him *the nature* of angels, but he took on him,” &c., following Chrysostom, and other ancient expositors; also Erasmus, and others of later times, “took on him”—i.e., at His incarnation—a rendering which gives a very good meaning to the sentence, whether considered by itself, or in relation to the context. But it puts on the Gr. verb a sense which it will not bear, being in the middle voice and the present tense. There is probably a reference in this passage to Isai. xli. 8, 9, “Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend. *Thou* whom I have taken from the ends of the earth;” where the Hebrew may better be rendered, “whom I have taken hold of”—i.e., “have helped;” and the Gr. of the LXX., *ἀντελαβόμην*, has the same sense of helping, which it has also in Luke i. 54. “He taketh hold of the seed of Abraham”—i.e., in a spiritual as well as in a literal sense; as St. Paul says, “he is not a Jew that is one outwardly,” Rom. ii. 28; and see Gal. iii. 7, 29.

17 **To make propitiation for**—i.e., “to expiate.” Auth., “to make reconciliation for,” which represents elsewhere a different word (*καταλλάσσεσθαι*). The Gr. *ἱλάσκεσθαι* is here used in the middle voice, having “the sins” for its object, as in Ps. lxiv. 3; in other places, as Luke xviii. 13, being in the passive, it is said of the person who is to be propitiated, “Be merciful to me a sinner,” “be propitiated.”

18 **In that**—i.e., “inasmuch as” (*ἐντο*). So in Rom. viii. 3. The Marginal translation, “having been tempted in that (i.e., in that body, in that human nature) wherein he suffered,” has claims to consideration, as being more easily elicited from the Gr., and in itself not an improbable statement.

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### CHAPTER III.

2 **In all his house**—i.e., as the Margin explains, in “God’s house,” referring to Num. xii. 7, “My servant Moses, who is faithful in all mine house.”

10 **This generation.**—So Wycl., following Vulg. Auth., “that generation,” follows the reading of the received Gr. text,

which is also that of the LXX. in the Psalm (the 94th) from which the quotation is made. The word in the original was probably altered by the writer of the Epistle, to make the warning derived from the past apply to the then living generation of the Jews. (Alford.)

**I was displeased.**—The Gr. *προσώχθισα* is stronger than “I was grieved” (Tynd. and Auth.). Vulg. has *infensus fieri*; the Heb. is stronger still, “I loathed.”

11 **As I sware.**—Auth., “so I sware,” giving to the particle *ως* a sense which does not in such a position belong to it, and which is not required by the context. The meaning is, “As I sware in my wrath” (to their fathers; see Num. xiv. 21), “so shall it be to this generation, they shall not enter into my rest.”

12 **In falling away**—i.e., in committing apostasy. The same word is used in 1 Tim. iv. 1. Auth., “departing.” The Auth., though much given to variation in the rendering of the same Greek, has “depart” for twenty-one different words.

16 **For who . . . did provoke.**—The Gr. pronoun at the beginning of this verse, as in the next, is interrogative—not indefinite, as in all Engl. versions “some,” following Vulg. *quidam*, and the ancient expositors; Bengel (1731) being the first to point out the true rendering, which involves the re-construction of the whole sentence, and makes verses 16 and 17 parallel in their form and in their inferential warning. Compare for the construction Luke xvii. 7; 1 Thess. ii. 19.

18 **Were disobedient.**—Auth., “believed not.” The Gr. is distinct in meaning from that which is rendered “unbelief” in verse 19. Compare John iii. 36, “he that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life.”

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## CHAPTER IV.

2 **The word of hearing.**—The message heard by Moses and the Prophets, and preached to the people. Compare Jer. xlix. 14, “I have heard a rumour from the Lord” (*ἀκοήν γέκουσα*).

**Because they were not united** (literally, “mingled”) **by faith with them that heard.**—This rendering, which stands

in the Margin of Auth., is consequent on the change in Gr. text, which is supported by the best MSS. The meaning appears to be, “The word of the message did not profit those to whom it was preached, because they were not united by faith (not made one in heart) with those who ‘heard’ the message (viz., Moses and the Prophets), and preached it.” The unidiomatic English phrase “word of hearing” becomes helpful to us as we trace the connection of thought through the sentence.

7 **He again defineth a certain day**—i.e., “fixeth as a boundary.” Gr., *ἀριθμεῖ*. Auth., “he limiteth,” with Rhem., following Vulg. *terminat*.

**Saying in David, after so long a time**—i.e., saying in the psalm, or in the mouth, of David, after the long interval since the preaching of Moses. This may be deduced, though not very easily, from the order of the words in Auth., “saying in David, To day, after so long a time.”

9 **A sabbath rest**.—Auth., “a rest.” The Gr. (*sabbatismos*) is not the word which is rendered “rest” in the next verse; and by its introduction here it indicates that as Joshua is a type of the Lord Jesus, so the sabbatical rest is typical of the rest with God which is prepared for His people when their work in this world is at an end.

12 **Living**.—Auth., “quick.” Here in its old sense liable to be not understood; but reappearing advantageously in its modern sense at the end of the verse, “quick to discover,” for Auth., “a discoverer.”

**Active**.—Gr., *energes*, “energetic” rather than “powerful” (Auth.). “Inactive” would represent the meaning, if “in,” instead of being negative in composition, had the sense of *ἐν*, “inwardly.”

14 **Through the heavens**.—Not as Auth., “into the heavens;” “through,” and beyond. Compare Eph. iv. 10, “He that descended is the same that ascended far above all the heavens.”

16 **Receive mercy**.—The mercy which is freely offered and awaits us there. So Tynd.; Auth., “obtain,” following Cramm., and Vulg., *consequimur*, which implies the going to sue for it.

## CHAPTER V.

- 1 **Being taken from among men**—i.e., “inasmuch as he is taken.” Auth., “taken,” which would require a different order of the Gr.
- 2 **Can bear gently with**.—Literally, “can be moderate in his feelings,” according to the maxim of the Peripatetic philosophers, to whose school the word belongs. Auth., “have compassion on.”
- 7 **Having been heard for his godly fear**.—Auth., “in that he feared” (apparently misled by Genev., “in that which he feared”), with Margin, “Or, *for his piety*,” which substantially agrees with the previous versions. The same Gr. occurs at chap. xii. 28, where it is “godly fear” in Auth. Beza (strangely), *liberatus ex metu*.
- 10 **Named of God**.—Vulg., *appellatus*—i.e., being so addressed. All Engl. versions, “called of God,” which might mean “having received of God a call to be a high priest.”
- 11 **Hard of interpretation**.—Not as Auth., “hard to be uttered.” Vulg., rightly, though ruggedly, *ininterpretabilis ad dicendum*.
- 12 **Solid food**.—Auth., with Tynd., “strong meat.” Wycl., “sad meat.” Vulg., *solido cibo*. The Gr. *στρεψός* is properly “hard, solid.” Compare 1 Cor. iii. 2, “I fed you with milk, not with meat, for ye were not yet able to bear it.”
- 13 **Partaketh of milk**—i.e., has milk for his portion at a common meal; *μετέχω* has the same sense in 1 Cor. x. 21. Auth. (alone), “useth.” Tynd., “is fed with.”

## CHAPTER VI.

- 1 **Let us cease to speak of**.—A paraphrase of the cumbrous rendering which is given in the Margin. Compare chap. v. 12.
- 4 **As touching those . . .**.—The sentence in the original is prolonged by a succession of clauses, till the grammatical structure, and the connection of the end with the beginning, are almost lost sight of. Yet the construction is simple, and

the meaning clear, if the verb which stands at the end be placed, where in an English sentence we expect to find it, at the beginning: "It is impossible to renew those who," &c. Even thus, however, the sentence goes heavily; and by the introduction of the words "as touching" the sequence of thought is made clear, without having recourse to a broken construction as in Auth.

7 **The land.**—Not "the earth" (Auth.) as a whole, but that particular spot of ground which hath drunk, &c.

8 **Thistles.**—As in Matt. vii. 16. All Engl. versions for the same Gr. here have "briars." Vulg., rightly, *tribulos*.

9 **Things that accompany.**—Literally, "things bordering on," "next door to."

10 **Your work . . . which ye shewed.**—By change in Gr. text we lose the familiar alliteration, so sweet to our ears for what it signifies, "labour of love" (Auth.).

12 **Sluggish.**—"Slothful" (Auth.) represents another word, *ἀκνηπός*.

16 **In every dispute of theirs.**—This rendering, which follows more nearly the order of the Gr., is also more exact than Auth., "An oath for confirmation is to them," &c.

**Final for confirmation**—i.e., for settlement of all doubt.

17 **Interposed.**—Made Himself mediator, with an oath. God being the Giver of the promise and man the recipient, God swearing by Himself interposed and became the mediator between the two. This is said, according to the phrase of St. Paul, "after the manner of men." God, as it were, called Himself to witness, and interposed between Abraham and Himself with an oath.

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## CHAPTER VII.

2 **Divided.**—Auth., "gave." Gr., *ἐμέρισεν*.

3 **Without genealogy.**—Auth., "without descent." The Jews were very particular in ascertaining the pedigree of the Levitical high priests. Compare Acts viii. 33. "His generation who shall declare?" (said of Christ in Isai. liii. 8).

4 **The chief spoils.**—Literally, “the top of the heap.” So Wycl., “tithes of the best things,” following Vulg., *decimas de praecipuis: spolia opima* according to the Latin phrase. Tynd. and Auth., “tithes of the spoils.”

7 **Without any dispute.**—The word is so rendered in Auth. at chap. vi. 16; here, “without all contradiction.”

11 **Reckoned.**—Auth., “called,” suggesting the same misinterpretation as in chap. v. 10. Gr., *λέγεσθαι*.

15 **And what we say is yet more abundantly evident.**—The insertion is intended to shew that the reference is to what has been said in verse 11, concerning the imperfection of the Levitical priesthood, and not, as might be supposed, to verse 14, “it is evident,” &c.

**If**—(i.e., as the case is). Auth., “for that,” following Genev., “because that.” Gr., *ει*.

18 **A disannulling of a foregoing commandment.**—Auth., “a disannulling of the commandment going before,” leaving doubtful the connection and meaning of “going before.” Tynd., more clearly, “the commandment which went before is disannulled.”

19 **And a bringing in . . .**—The connection of this clause with the preceding verse is shewn by treating the intermediate clause, “for the law,” &c., as a parenthesis; and thus the obscurity is removed, which hangs over the Auth., notwithstanding the altered construction and the insertion of *did*.

23 **Have been made priests** (in succession, *εισι γεγονότες*, as also in verse 21) **many in number.**—Auth., “they were many priests.”

**By death** (by reason of their being subject to death) **they are hindered from continuing** (in the priesthood).—Auth., “they were not suffered to continue by reason of death.” The changes made in this verse conduce to perspicuity, while they also bring the English nearer to the original.

24 **Unchangeable.**—The Gr., which is found only in late writers, means properly, “which cannot be passed from,” cannot be vacated. The two Marginal notes give two other possible but not probable interpretations.

26 **Guileless.**—The Gr. properly means, “innocent in disposition.” Auth., with Tynd., “harmless,” which is not quite the same thing, and is the rendering of another word, *ἀκέραιος*, at Phil. ii. 15.

**Separated from sinners.**—So Rhem. Auth., “separate.” The Gr. is the passive participle, “removed far away from them,” so far removed that He is even “made higher than the heavens.” The adjective “separate,” according to its common acceptation, would in this place denote “one that is in the world, but not of the world,” and would be a fitting description of the great High Priest, while He was still amongst men.

27 **Once for all.**—Once only. Auth., “once.” Gr.,  $\epsilon\phi\alpha\pi\alpha\xi$ .

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### CHAPTER VIII.

5 **A copy.**—An outline or general resemblance. Auth., “the example.”

6 **Enacted.**—Auth., “established.” The Gr. is the word specially used of enacting a law ( $\nu\omega\mu\theta\epsilon\tau\epsilon\iota\mu$ ).

11 **His fellow-citizen.**—By change in the Gr. text for “his neighbour” (Auth.).

13 **Is becoming old and waxeth aged.**—Auth., “decayeth and waxeth old.” The two Gr. words are nearly the same in meaning, the chief distinction between them being that the former is exclusively a Biblical word, while the latter, which is rare in the New Testament and the LXX., is of frequent classical usage, signifying properly the coming on of old age in man. Neither of them has properly the sense of “decay.”

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### CHAPTER IX.

1 **Its sanctuary, a sanctuary of this world.**—Auth., “a worldly sanctuary.” The sanctuary appertaining to the first covenant is described as being  $\kappa\sigma\mu\kappa\delta\nu$ , mundane, appropriate to, typical of, this present world.

2 **Prepared.**—Not only “made” (Auth.), but completely fitted up. See verse 6.

**3 The holy of holies.**—This is the literal translation of the Hebraism *אֲרָנוֹת אֲרָנוֹת*, which is also rendered literally in Vulg., *sancta sanctorum*; in Tynd. and Auth., “the holiest of all.” The Latin phrase, having become familiar and in common use, is left in Rhem. untranslated. The same Hebraism occurs in Exod. xxvi. 33, 34 (LXX.), where Auth. has “the most holy place.” The phrase “holy of holies” is not in the Bible; and our familiarity with it is derived from its use in the Latin form in the Vulg.

**5 Cherubim.**—This word being a plural in the original Hebrew, does not need the English sign of the plural which is commonly given to it in the Bible, “cherubims.”

**Overshadowing.**—So Rhem. This is the proper meaning of the Gr., and in accordance with the actual position of the cherubim, upon the mercy-seat. Vulg., *obumbrantia*.

**6 The priests go in.**—The use of the present tense in this and the four following verses is not a sign that the temple service was still continued in every particular according to the system of the tabernacle, but is due to the point of view of the writer, who describes the arrangement as if it were still subsisting. Auth., “went,” following Tynd. and Vulg., *introibant*, rather than Beza, *ingrediuntur*.

**8 The way into the holy place.**—Auth., with Genov., “into the holiest of all,” which is true as an interpretation, the sense being that the entrance into the most holy place, heaven, was as yet not open, even as the entrance into the sanctuary on earth (called in verse 7 the “second tabernacle,” and so distinguished from the “first tabernacle”) was not open, except to the high priest once a year.

**9 A parable.**—So Wycl. and Rhem., as it is in the Gr. Auth., with Genov., “a figure.”

**According to which.**—Referring to the “parable;” by change in the Gr. text for “in which” (Auth.), referring to the “time.”

**The worshipper.**—Auth., “him that did the service,” which points to the ministering priest; and so Tynd., “them that minister.” Compare chap. x. 2.

**10 Being only (with meats and drinks and divers washings) carnal ordinances**—i.e., being, together with meats, &c., “mere carnal ordinances.” Auth., “which stood only

in meats," &c. "And" before "carnal" is omitted by change in Gr. text.

11 **But Christ . . .**—This sentence, though lengthy, is simple in structure; and only a few slight amendments are required to make the rendering of Anth. perspicuous, the chief being the direct connection of "Christ" with "entered," instead of the resumption of the nominative to the verb by "he."

**Not of this creation.**—According to the ordinary sense of the Gr. *κτίσις*, "not belonging to the present order of things." Anth., "not of this building"—i.e., "not a work of an earthly builder," which has been already said in the words, "not made with hands." Compare 2 Cor. v. 1.

12 "For us" (Anth., following Genov.) is doubtless implied, but is not expressed in the original.

13 **Them that have been defiled.**—So Rhem., "the polluted," following Vulg., *inquinatos*; all other English versions take the Gr., which is a participle in the passive voice and past tense, as an adjective. Anth., "the unclean."

**Unto the cleanliness.**—Unto that as the end or object, not unto the "purifying," i.e., the means or process of attaining the end, as Anth. The cognate verb "to cleanse" is used in the next verse.

15, 16 **Covenant . . . testament.**—The Gr., *diathēkē*, is here in the same context rendered by two different words. This anomaly is to be justified only by its affording an escape from the still greater difficulties attendant on any other interpretation. A similar case occurs in John iii. 8.

15 **A death having taken place**—i.e., the death of Christ; more literal and more intelligible than "by means of death" (as Anth.), where "death" in the abstract would seem to be signified.

16 **Where a testament is.**—In the preceding verse the Gr. word is used in its usual Biblical sense for "a covenant," which is described in chap. viii. in the language of the prophet Jeremiah, and of which Christ is the Mediator. Here the same word appears to have its ordinary classical sense, "a testament" or "will," which is said to be of no force during the life of the testator—i.e., of Christ. In the 18th and following verses the writer reverts to the idea of a covenant. For a full investigation of this much-controverted passage,

see Alford's Note. The main question is whether the word, which certainly has the meaning of "covenant" in verse 15, is to be translated "testament" in verse 16; and this, happily, is not a question of doctrine or of practical importance.

**Be.**—The Gr. is literally, "be brought," *i.e.*, "must be brought in," "reported" ("like *fertur* in Latin"—*Dr. Field*), before the testament will be held valid.

17 **Doth it ever avail?**—Auth., "It is of no strength at all." The sentence may be taken either way.

20 **Commanded to you-ward.**—"In regard to you," "for your benefit,"  $\pi\rho\delta\varsigma \dot{\iota}\mu\dot{\alpha}\varsigma$ , not "unto you" (Auth.), "to be obeyed by you."

22 **I may almost say.**—"Almost" in the Gr. attaches to the whole assertion, not to "all things," as in Auth.

23 **The copies**—*i.e.*, the earthly copies of the heavenly patterns. Auth., "the patterns of things in the heavens." As to "copies," see Note on chap. viii. 5.

24 **Like in pattern.**—Corresponding in figure. The Gr. is literally "antitypes." Auth., "figures of the true."

**Before the face of God.**—A Hebraism occurring in the Gospels, as Matt. xviii. 10, and in the LXX., Ps. xxxiii. 16.

25 **With blood not his own.**—Auth., "with blood of others;" which might be supposed to mean, "with the blood of other men." The true meaning is that the priest enters not with his own blood, but with the blood of a victim slain as a sacrifice; whereas Christ has been manifested to put away sin by the sacrifice of Himself, by His own blood-shedding.

28 **Apart from sin.**—No longer "bearing the sins of many." Gr.,  $\chi\omega\pi\varsigma \dot{\alpha}\mu\alpha\pi\tau\alpha\varsigma$ .

**To them that wait for him.**—The word is used by St. Peter I. iii. 20; by St. Paul several times, as Rom. viii. 19, "The earnest expectation of the creation waiteth for the revealing of the sons of God;" it is expressive of the patient expectation of faith. Auth., following Tynd., "look for."

## CHAPTER X.

1 **Them that draw nigh**—i.e., “unto God,” as at chap. vii. 25; described in the next verse as “the worshippers.” Auth., “the comers thereunto.”

16 *Then saith he*.—This insertion shews that the sentence which follows is connected with “after he hath said” in verse 15.

19 **The holy place**—i.e., “heaven,” as at chap. ix. 8. Auth., “the holiest.”

20 **Dedicated**.—Auth., “consecrated.” The Gr. is the same as at chap. ix. 18.

21 **Having a great priest**.—So Wycl.; and Vulg., *sacerdotem magnum*. Auth., following Tynd., “a high priest,” which represents another word, *ἀρχιερεύς*, in this Epistle, e.g., chap. iv. 14, where Christ is called “a great high priest.” Here the title “high” is not used, as it is His priesthood, not His high-priesthood, on which the stress is laid.

23 **That it waver not**—i.e., that the “confession of our hope” waver not. Auth., “without wavering,” is naturally connected with “let us hold fast.” Compare chap. iii. 6, “the glorying of our hope.” Auth. here, “of our faith,” probably by an oversight; all other versions, “hope.” The exhortations in verses 22—24 answer to the Pauline division into the three, “faith, hope, and charity.” (Alford.)

26 **No more a sacrifice**—i.e., no longer. Auth., “no more sacrifice.” Gr., *οὐκέτι*.

27 **A fierceness of fire**.—The Gr. is literally, “a zeal or jealousy of fire.” Auth., “a fiery indignation.”

28 **Without compassion**.—Auth., “without mercy.” The Gr. is *οἰκτιρμῶν*, not *ἐλεῶν*.

32 **Enlightened**.—Auth., “illuminated.” Compare chap. vi. 4 (Auth.). The Gr. for “conflict,” not found again in the New Testament, relates primarily to the athletic contests in the games, and is nearly akin to that which is frequently used by St. Paul, e.g., at Phil. i. 27; 2 Tim. ii. 5, &c.

**Sufferings** represents *παθήματα*, which is used of the “passion” of our Lord in chap. ii. 9, 10.

33 **Partakers with**.—The proper meaning of the Gr. Wycl., “fellows.” All other versions, “companions.”

34 **On them that were in bonds.**—So Wycl. and Rhem., following Vulg. Auth., “of me in my bonds,” following a different reading of the Gr. text, probably introduced by a scribe as a connecting link between this Epistle and those in which St. Paul speaks of his bonds and imprisonment. Compare, however, chap. xiii. 3, “Remember them that are in bonds” (Auth.).

38 **My righteous one.**—So Wycl. and Rhem., following Vulg., *justus meus*. Auth., with Tynd., “the just,” as the passage is quoted by St. Paul in Rom. i. 17; Gal. iii. 11, from Habak. ii. 4. The authority of the MSS. and ancient versions is in favour of “my” in this place, as it is in the LXX., “my righteous one,” i.e., “my righteous servant.”

**Shrink back.**—The Gr. is the same as in Acts xx. 20, 27. Auth., “draw back.”

39 **The saving of the soul.**—Literally, “the gaining,” as in Luke xvii. 33.

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## CHAPTER XI.

1 **The assurance of things hoped for.**—The Gr. (*hypostasis*) is rendered “substance” in chap. i. 3, instead of “person” (Auth.). In its primary sense it means “that which stands beneath,” Latinised by *substantia*, and may here be either (1) that which is in the mind the firm foundation and assurance of things unseen, as in chap. iii. 14, and as it is here interpreted by modern commentators in general; or (2) that which gives to the unseen things embodiment and reality, a *substratum*, so that they are not mere phantoms of the imagination. So in this place Chrysostom, Augustine, &c. Hence the two renderings in the Text and Margin. Auth., “substance,” following Wycl. and Vulg.; but without giving the definite sense in English, which is conveyed in Latin by *substantia*. See Alford’s Note.

**The proving.**—Or “test.” Literally, the “demonstration” or “proof.” Auth., “the evidence,” following Beza, *evidentia*, and Genev. “How can this be said? Faith shews us things visible to the mind, invisible to the sense;” so Theophylact, quoted by Alford.

2 **Had witness borne to them**—i.e., in the matter of faith they were testified of. So at verse 39. The Gr. verb is used in this absolute sense, “well testified or reported of,” chiefly by St. Luke in the Acts, as in chaps. vi. 3, x. 22. Auth., “obtained a good report,” following Vulg., *testimonium consecuti sunt senes*.

3 **What is seen**.—The singular for the plural, by change in Gr. text.

7 **Godly fear**.—This, and not simply “fear” (Auth.), is always the signification of *εὐαρέστα* in the New Testament.

9 **As in a land not his own**.—Auth., “as in a strange country.” The Gr. word has reference to the ownership, not to the strangeness of the country. A similar change is made in chap. ix. 25.

**In tents**.—Auth., with Tynd., “tabernacles,” which, though it has properly the same meaning, yet, being specially applied to the movable sanctuary in the wilderness, is apt to perplex if not to mislead the English reader. Vulg., *casulis*; Wycl., “little houses;” Rhem., “cottages.”

13 **Greeted them**.—Auth., “embraced them.” The Gr. is the word commonly used by the Apostles in the salutations at the close of their Epistles.

14 **A country of their own**.—Auth., “a country.” The Gr. *patris*, Latin *patria*, means properly “fatherland,” the country of one’s birth. “A country,” by itself, might mean land as distinguished from sea, and is so used in Acts xxvii. 27.

17 **Offered up**—i.e., virtually offered him, by shewing his perfect willingness to do so at God’s command; and his act is spoken of as still continuing in its effect and example, the verb being in the perfect tense (see Margin): immediately afterwards we are taken back to the moment itself of the interrupted sacrifice by the use of the imperfect, “was offering up.”

19 **From whence he did also in a parable receive him back**.—So that the rising from the dead, as well as the sacrifice of the life, was virtually accomplished, though only by way of “parable,” or as Auth., “in a figure.”

22 **When his end was nigh**.—Literally, “when he was ending.” Auth., “when he died.” The verb is not the same as in verse 21; but is frequently used in the New Testament in the same sense.

23 **A goodly child.**—Tynd. and Auth., “a proper child;” a pretty use of the word “proper,” but now obsolete, or only current in provincial talk. From its primary sense “belonging to” it passed by easy gradations to “suitable,” “convenient,” “seemly,” “comely,” in which last sense it occurs several times in Shakspeare, as “Cassio is a proper man.” Vulg., *elegantem infantem*; Beza, *venustum*. The Gr. is the word of the LXX. in Exod. ii. 2. See also Acts vii. 20.

26 **He looked unto.**—Literally, “he looked away,” *i.e.*, from his present state and the temptations which were before him. Auth., “he had respect unto.”

35 **By a resurrection.**—This is the literal sense of the Gr. Auth., “raised to life again.” The same word is correctly rendered at the end of the verse, “a better resurrection” (Auth.), *i.e.*, better than the temporary restoration to life which is here called “a resurrection.”

38 **Caves and the holes of the earth.**—All Engl. versions, “dens and caves of the earth.” The word “den” is now suggestive of the lair of a wild beast, which is not the meaning of the Gr. The same word is used in 3 Kings xviii. 4 (LXX. version) of the cave in which Obadiah hid fifty of the Lord’s prophets. The second word, signifying “a chink” or “opening” (Gr., *ōpē*), occurs in Jas. iii. 11, and is the term used in Exod. xxxiii. 22 (LXX.) for the “clift of the rock” in which Moses was to be while the glory of the Lord passed by. For the use and meaning of the word “den” in the Old Testament (Auth.) see Judg. vi. 2; Job xxxvii. 8, &c.

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## CHAPTER XII.

2 **The author.**—See Note on chap. ii. 10, “the author of our salvation.”

**Perfecter.**—Auth., “finisher.” The word is akin to that which is rendered “made perfect,” chap. xi. 40.

3 **Against themselves.**—By change in Gr. text for Auth., “against himself;” “sinners against their own souls,” as we read in Num. xvi. 38.

5 **Reasoneth with you.**—More literal than Auth., “speaketh unto you.”

6 **Regard not lightly.**—“Despise” (Auth., with Wycl. and Tynd.) is too strong a word for the Gr. Vulg., *noli negligere*.

7 **It is for chastening that ye endure.**—This rendering, and the Marginal alternative “endure unto chastening,” are due to the change in the Gr. text (*eis* for *ei*), which makes it doubtful whether “endure” is to be taken in the indicative or imperative mood. Auth., “if ye endure,” &c.

10 **As seemed good to them.**—Not as Auth., “after their own pleasure.” It is not the capricious or arbitrary character of the human chastisement which is here put in comparison with that of the heavenly Father, but its liability to error, even when the judgement is according to the dictates of human reason and affection.

11 **All chastening . . .**—The Auth. turns the affirmation of the original into a negative sentence, which is neither so simple nor so direct.

14 **The sanctification.**—Auth., “holiness.” The word always means the process, not the end. That we may see the Lord, we must indeed be holy; but first we must go through the process of being made holy. Compare 1 Tim. ii. 15, where the same change is made. The article is prefixed to this word, but not to “peace.” It is worthy of notice that the Gr. presents a hexameter line in the 13th verse, and two iambics in the 14th.

17 **Desired to.**—There is an ambiguity in the common auxiliary form, “would have” (Auth.).

**He sought it diligently with tears.**—The punctuation and parenthesis shew that “it” is to be referred back to “the blessing,” and not to be connected, as the punctuation in Auth. requires, with “repentance.” Either connection is grammatically possible, and in point of sense it is hard to choose between the two. Chrysostom, followed by many modern expositors, and by Auth., takes the latter, and explains it thus: Esau attained not to a true repentance, though he sought it with tears; for his self-reproach was not genuine contrition, as he shewed afterwards by wishing to kill his brother Jacob. To this, however, it may be objected that the narrative in Genesis (chap. xxvii.) gives no intimation of his wishing to repent, whereas it does shew how “diligently,” how persistently he sought “the blessing” (*ἐκζητήσας αὐτὴν* is the emphatic phrase in this verse); how “he cried with an exceeding bitter cry, saying, Bless me, even me also,

O my father ; ” and when this was of no avail, how he renewed his entreaty in the same words, and “lifted up his voice, and wept.” This interpretation is adopted by Theophylact, A Lapide, and Beza, and is followed in the versions of Tynd. and Genev. The intervening clause then refers to Isaac, thus: “he (Esau) was rejected, for he found no place of repentance in his father Isaac, no way of moving him to revoke the blessing which he had bestowed on Jacob.”

19 **That no word more should be spoken.**—Auth., “that the word should not be spoken : ” “word” in the Gr. has not the article. “The word” (Auth.) suggests something definite, the word of God, or the word already spoken.

20 **If even a beast.**—Auth., following Genev., “if so much as a beast,” after Beza, *si vel bestia*—an inelegant rendering, but more accurate than the previous versions, which overlooked the Gr. *κατ*. Not even a wild beast, much less a man, was permitted to approach.

“Or thrust through with a dart.”—(Auth.) Omitted by change in Gr. text.

21 **The appearance.**—The Gr. is cognate to the word which is rendered “apparition” in Matt. xiv. 26, Mark vi. 49, and means properly “that which was appearing.” Auth., “the sight,” as of something real.

23 **Enrolled.**—The same word is so rendered in Luke ii. 1. All Engl. versions, “written.”

**Made perfect** is to be joined with “just men.” The connection is apparent in the Gr., and hardly doubtful in the Engl.; but in illustration of the mistakes into which we may be led by the absence of inflexions in our native language, two examples of erroneous interpretation of this passage are pointed out by Dr. Field. Archbishop Sumner on Ephes., p. 17, says: “To them fully . . . will be the high privilege of the ‘spirits made perfect ; ’ ” and Sir Theodore Martin, in the concluding sentence of his *Life of the Prince Consort*, says of the heavenly state, “Where there is a rest for the weary, and where the spirits of the just are made perfect.”

24 **That speaketh better.**—So Wycl. and Tynd., with Vulg. Auth., with Genev., following a different reading of the Gr. text, “better things.”

25 **Warned.**—Auth., “spake.” The Gr. is the same that is rendered “warned of God” in Matt. ii. 12.

26 **Make to tremble.**—Auth., “shake.” The Gr. is not the same that is rendered “shook” in the context, but occurs in Matt. xxvii. 51, xxviii. 4 in the passive; and there is “quake.”

28 **Offer service.**—All Engl. versions, “serve.” The word here as elsewhere denotes the service of worship. The word which follows is an adverb, “well-pleasingly.”

**Grace.**—The Marginal translation, “thankfulness,” would be equally suitable to the Gr., and perhaps even more apposite in this hortatory sentence; but “grace” is a prominent idea in the Epistle, and especially in this and the following chapter; and an exhortation to “have grace” extends to the use of those means by which grace may assuredly be obtained.

**Reverence.**—The word is rendered “godly fear” in chap. v. 7, and here in Auth.

**Awe.**—By change in Gr. text for Auth., “reverence” (*δέος* for *αἰδοῦς*). Besides the change of words, there is also a transposition in the Gr. text, making **reverence** the first word, which stands second (“godly fear”) in Auth.

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### CHAPTER XIII.

1 **Love of the brethren**—*i.e.*, of the believers. See Note on Rom. xii. 10. Auth., “brotherly love.” The word in classical authors means love of brothers and sisters, but not in the New Testament.

2 **To shew love unto strangers.**—The Gr. *philoxenia*, “love of strangers,” is formed in the same manner as *philadelphia*, “love of the brethren,” in verse 1. All Engl. versions, “to lodge,” or, as Auth., “to entertain strangers,” treating the Gr. as a verb akin to that which is rightly translated “entertain” in this verse.

3 **Are evil entreated.**—Auth., “suffer adversity,” as in chap. xi. 37.

4 **Let marriage be had in honour.**—Auth., “marriage is honourable.” The absence of a verb in the Gr. raises the question whether the sentence is a command, or, as given in Auth.,

the statement of a general truth from which a command to observe it may be inferred. Standing in the midst of exhortations, and resembling them in the collocation of the words, it seems more naturally, as well as more forcibly, to follow their construction and their hortatory tone than to break off from them with a didactic statement, from which a return to the imperative mood is made in the next verse. Moreover, as a matter of Greek construction, “the bed undefiled” (Auth.) can only be justified by expanding the phrase thus—“Marriage is honourable, and the bed is undefiled;” which, in point of sense, is incongruous. Chrysostom takes the sentence as an affirmation; Theophylact as a precept. See Alford’s Note.

6 **What shall man do unto me?**—The change made in this quotation from Psalm cxviii. 6 (LXX.) brings it into accordance with the original Hebrew, and also removes a construction which, though permissible in English, is ungrammatical in Greek, “I will not fear what man shall do unto me” (Auth.).

7 **Them that had the rule over you.**—Auth., “them which have the rule over you.” Gr., “your rulers.” From what follows it appears that these rulers had passed away, and were to be remembered for their good works and examples; such were St. Stephen, St. James the great, and St. James the less, who all had died a martyr’s death at Jerusalem.

**The issue.**—Auth., “the end.” Gr., *ἐκβασιν*, “the outcome.”

**Life, imitate.**—See 1 Tim. iv. 12; 1 Cor. iv. 16; and 2 Thess. iii. 7.

8 **Jesus Christ is the same.**—“The earthly rulers pass away; the heavenly Lord is the same to-day as yesterday, and will be the same for ever.” To bring out fully this meaning *is* and *yea* are added in italics: the former shewing that the sentence is not an exclamation, or an explanation of the phrase “the issue of their life;” the latter making “for ever” an independent clause, suggested by the preceding. The collocation of the words in the Gr. appears plainly to indicate this.

9 **Carried away by.**—For Auth., “carried about with,” by change in Gr. text—*παραφέρεσθε*, “be carried aside out of the right way,” for *περιφέρεσθε*, “be carried round and round” (as in Eph. iv. 14), like the leaves in autumn, by every wind of doctrine.

17 **They watch in behalf of your souls**—i.e., to protect them. The Gr. is *ὑπέρ*; “watch for” (Auth.) might be said of one who watched with an unfriendly intent.

**That they may do this.**—The reference of “do this” is to the “bearing rule” and “watching,” not to the “giving account.” The change in punctuation after “give account” (semicolon for comma), as well as the substitution of **this** for “it” (Auth.), is intended to point to this interpretation, which is also indicated by the concluding clause of the sentence.

**This were unprofitable.**—“This,” viz., “to give account with grief.” Auth., “that is unprofitable.”

18 **We are persuaded.**—By change in Gr. text for “we trust,” as Auth. and previous versions. “We trust,”  $\pi\epsilon\pi\omega\theta\alpha\mu\epsilon\nu$ , is St. Paul’s phrase: see Gal. v. 10; Phil. i. 25; “we are persuaded” is St. Luke’s in Acts xxvi. 26.

19 **I exhort you the more exceedingly.**—The Gr. requires a stronger Engl. word than “the rather” (Auth.). Whether joined with “I exhort you” or with “to do this,” it expresses a vehement desire on the part of the writer.

THE GENERAL EPISTLE OF  
JAMES.

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CHAPTER I.

1 **Of the dispersion.**—Auth., “scattered abroad.” The same word *Diaspora* is used by St. Peter at the beginning of his First Epistle, and by St. John in his Gospel (vii. 35). It comprehended in the time of the Apostles all Jews living outside of the Holy Land.

4 **Lacking in nothing.**—As Vulg., *in nullo deficiente*. Auth., “wanting nothing.” The Gr. for “lacking” is the same as in the next verse; but the noun which follows is here dependent on the preposition *ἐν*, “in,” not as in verse 5 on the verb itself: consequently the meaning here is “in no respect falling short of the perfection and entireness which have just been mentioned,” in verse 5, “if any of you falleth short of wisdom.”

6 **Nothing doubting.**—Auth., following Tynd., “nothing wavering,” for the sake perhaps of the word “waves” which follows, though there is no similarity in the Gr.

**The surge of the sea.**—Auth., “a wave of the sea.” The Gr. *κλιδων*, as distinguished from the more usual word *κύμα*, denotes the state of the sea when violently agitated by the wind. Compare Luke viii. 24.

8 **A doubleminded man . . .**—All Engl. versions, with Vulg., insert *is*; but the clause without such insertion may be connected with “he,” the subject of the former clause; or it may be taken to be the subject of that clause, as in the Margin.

9 **In his high estate.**—Literally, “in his height.” Auth., “in that he is exalted.” Of such glorying the *Magnificat* is the most eminent example.

11 **The sun ariseth.**—So Tynd.; Auth., “the sun is no sooner risen.” The Gr. aorist here has its “usitative” sense, “is wont to.”

**The scorching wind.**—Auth., “a burning heat.” The Gr. is the same as in Matt. xx. 12; and Jonah iv. 8 (LXX.), where the Auth. has “a vehement east wind.”

**Fade away in his goings.**—Auth., “fade away in his ways.” The change is not made merely to avoid the coincidence in sound, but because the word for “ways” is not the same as in verse 8; and as distinguished from that—which may be “ways of life, habits”—this may be “projects, adventures,” in which a man makes a start and presently gives them up. The combination of metaphors may remind us of that in Juvenal ix. 126, “*Festinat enim decurrere velox Flosculus.*”

12 **When he hath been approved.**—So Wycl. and Rhem., following Vulg., *probatus*. Auth., “when he is tried.” The Gr. denotes the favourable result of the trial.

14 **Each man**—i.e., severally, in a way peculiar to himself. Auth., “every man,” which would rather indicate the universality of temptation.

**The lust, the sin,** in verse 15, also appear to be particularised, and not regarded in the abstract.

15 **Fullgrown.**—Auth., following Tynd., “finished,” dropping the metaphor of the preceding clause, which is continued in the original.

**Beareth . . . bringeth forth.**—The variation in the Gr. is not observed in Auth.

16 **Be not deceived.**—Literally, “be not led astray.” Auth., “do not err.”

17 **Every good gift and every perfect boon.**—Here also there is a variation which in the Engl. versions (except Genev.) is disregarded; and indeed it is not easily grasped. Vulg., *omne datum optimum et omne donum perfectum*. Genev. has “every good giving and every perfect gift,” taking *δόσις* (Engl., “dose”) in its primary sense, as the act of giving. According to Philo, the second word, *δώρημα*, means a superlatively good gift; if that is so, “boon,” from the Latin *bonum*, may fairly represent it. The words of the Gr. form a hexameter verse, if the second syllable of *δόσις* is lengthened by the *ictus* upon it (Wordsworth, Note).

**Can be.**—Auth., “is.” The Gr. signifies that it is not in His nature.

**Variation.**—Auth., with Tynd., “variableness.” The Gr. denotes not the quality in the abstract, but actual change.

**Shadow that is cast by turning**—i.e., by the daily and yearly [apparent] revolution of the sun. Auth., “shadow of turning.” The shifting of the shadow appears to be the idea expressed by *τροπῆς ἀποσκίασμα* (by *enallage* for *τροπὴ ἀποσκιάσματος*).

18 **He brought us forth.**—Auth., “begat he us.” The Gr. is the same as in verse 15.

19 **Ye know this.**—By change in Gr. text (*ἴστε* for *ἴστετε*). So Wycl. and Rhem., following Vulg. *scitis*. Tynd. and Auth., “wherefore.”

21 **Overflowing of wickedness.**—Auth., with Tynd., “superfluity,” which would mean, in modern usage, too much of that which in moderation is good. We are reminded of the phrase in Ps. xviii. 3 (Prayer-book version), “the overflowings of ungodliness;” but in the LXX. version the word is different, *χείμαρρος*.

**Wickedness.**—Auth., “naughtiness.” Other versions, “malice” or “maliciousness.” The Gr. *κακίας* is an ordinary word, and of more comprehensive meaning than “naughtiness” in its present usage.

21 **Implanted.**—That which is sown within you, the inspired word of God; with an allusion, perhaps, to the parable of the sower. Auth., “engrafted.” The Gr. in its primary meaning is “inborn.”

22 **Deluding.**—All English versions, “deceiving.” The Gr. is the same as in Col. ii. 4, and properly signifies deception by false reasoning.

25 **The law of liberty.**—The position of the Gr. article implies the reiteration which in English needs to be expressed. “The law of liberty,” that liberty wherewith Christ hath made us free.

**And so continueth.**—i.e., continueth looking. Auth., “continueth therein,” i.e., in the law of liberty; which is not the meaning of the Gr.

**A hearer that forgetteth.**—The Gr. is Hebraistic, “not a hearer of forgetfulness, but a doer of a work.” The two clauses

should be symmetrical in translation, as in the original. Auth., “not a forgetful hearer, but a doer of the work.”

**In his doing.**—All English versions, “in his deed,” i.e., in his accomplished work, following Vulg., *in facto suo*. The word is akin to that which is rendered “doer” in this verse.

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## CHAPTER II.

**1 Hold not.**—Auth., “have not.” This use of  $\epsilon\chi\omega$ , “to have,” is characteristic of the Epistle. See chap. i. 4, ii. 14, iii. 14. The sentence admits of being taken interrogatively, as in the Margin.

**3 Ye have regard.**—Literally, “ye look upon.” Auth., with Tynd., “ye have respect.”

**4 Are ye not divided?**—Auth., with Tynd., “are ye not partial,” which, according to present usage of the word, would mean, “disposed to favour one side rather than the other.” The Gr. does not allow of that interpretation, though its meaning here is uncertain. It may mean, as in chap. i. 6, “ye are in doubt,” “ye are divided in your thoughts,” i.e., between the principles of Christian equality and worldly prudence; or, “ye are divided among yourselves” (as a house divided within itself) by a line of separation between rich and poor. The former of these two senses appears the more near to the primary meaning of the word, and is that of the cognate adjective in chap. iii. 17.

**5 Them that are poor as to the world.**—By change in Gr. text (the dative case for the genitive) for “the poor of this world.”

**To be rich in faith.**—The insertion in italics is necessary to the sense, and, to prevent any doubt, is better expressed than left to be mentally supplied, as in Auth.

**6 Dishonoured.**—All Engl. versions, “despised;” a word which in Auth. represents seven distinct Gr. words. Vulg., *exhonoratus*. Compare Heb. x. 28.

**The poor man.**—Auth., “the poor.” The Gr. is in the singular number,  $\tauὸν πτωχόν$ .

**And themselves drag you.**—The word implies violence. Auth., “draw you.” Compare Acts xxi. 30.

**Themselves.**—Gr.,  $αὐτοῖ$ , with this meaning, “Is it not those very men, the rich, who treat you thus insolently? then why should you give special honour to a man because he is rich?”

7 **The honourable name.**—Auth., with Genev., “that worthy name.” Wycl. and Tynd., “that good name,” as Vulg., *bonum nomen*. Gr.,  $\tauὸν καλὸν ὄνομα$ , “the beautiful Name,” from which they had their name given to them opprobriously, “Christians.”

9 **Convicted by the law.**—Auth., “convinced of the law.” Tynd., “rebuked of the law.” “Convince” in Auth. sometimes has the sense of “convict,” as in John viii. 46, “which of you convinceth me of sin?”

10 **Stumble.**—The same word is so rendered in Auth. at Rom. xi. 11, “Have they stumbled that they should fall?” but here and in chap. iii. 2, “offend.” Tynd., “fail.”

12 **As men that are to be judged.**—Literally, “as being about to be judged” ( $\muέλλοντες κρίνεσθαι$ ).

13 **Judgement is without mercy to him . . .**—Literally, “is merciless.” Auth., following Cranm., “he shall have judgement without mercy;” “judgement” is represented as a personal agent in both clauses of the sentence.

15 **In lack of.**—So Rhem. The Gr. is the same as in chap. i. 4, 5. Auth., with Tynd., “destitute of.”

17 **Is dead in itself.**—So all Engl. versions, except Auth., “is dead, being alone,” which misses the true significance of the original; its deadness is intrinsic, and consists not in its “being alone,” or “by itself,” and lacking outward support, which is the case rather of those whom it refuses to help.

18 **Apart from.**—Separate from. Auth., “without.” Gr.,  $χωρίς$ .

19 **That God is one.**—Auth., “that there is one God.” Gr.,  $εἰς ἕστιν ὁ Θεός$ . “God” is the subject; of Him it is predicated that He is ONE.

20 **Barren**.—Literally, “idle,” “doing no work,” as in 2 Peter i. 8; by change in Gr. text for Auth., “dead.”

21 **In that he offered up**.—Auth., “when he had offered.” The Gr. participle has a causal rather than a temporal sense; so in verse 25.

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### CHAPTER III.

1 **Teachers**.—Auth., “masters,” a word which formerly had the special meaning of “teacher,” when used absolutely, as it is in the Gospels, to represent “Rabbi.” But properly “master” denotes superiority, *mag-ister*, as inferiority is implied by *min-ister*.

2 **Stumble**.—See Note on chap. ii. 10.

3 **Now if**.—By change in Gr. text for “Behold” (Auth.) If we put the bridle into the horse’s mouth to make him obey us, by so doing we obtain the obedience not of his head only, but of his whole body; in the same manner, he who can rule his tongue can rule his whole self.

**The horses’ bridles**.—This, according to the Gr., is the connection of the words, not as in all Engl. versions, with Vulg., “the horses’ mouths.”

**Bridles**.—So Wycl., following Vulg. *frena*. Auth., “bits.” The Gr. word, which in the preceding verse enters into composition with “lead” in the verb rendered “to bridle,” *χαλιναγωγεῖν*, includes properly the whole bridle, though often used for the “bit,” the whole for the part, by the figure which the grammarians call *synecdoche*, and of which another form in the opposite sense, the part for the whole, occurs in the next verse (Auth.).

4 **Rough winds**.—Auth., following Tynd., “fierce.” Literally, “hard” or “harsh.” “Fierce” has an ethical meaning, which *σκληρός* does not imply, when applied to physical objects and phenomena, such as “winds.”

**Rudder.**—Auth. here, with Tynd., “helm;” but in Acts xxvii. 40, “rudder,” which is the proper meaning of the Gr.  $\pi\eta\delta\alpha\lambda\iota\sigma$ . The “helm” is properly the upper part of the rudder, often used poetically for the whole.

**The impulse of the steersman.**—Auth., with Genev., (omitting the first word) “the governor.” Tynd., Cranm., and Rhem., “whithersoever the violence of the governor will.” Vulg., *ubi vis dirigentis voluerit*. Beza, *impulsus gubernatoris*. *Gubernator*, “governor,” in its primary sense is a steersman or pilot of a ship.

5 **How much wood.**—Margin, “Or, *how great a forest.*” The Gr.  $\mathfrak{s}\lambda\eta$  may be either a quantity of wood used for fuel, or a standing wood, a forest, or dead matter, “materials,” as Beza, *materiam*, whence Anth., “how great a matter.” This phrase, however, “a matter,” with the indefinite article, rather suggests the logical sense in which the Gr. word is used by Aristotle, to denote the subject-matter of an argument or discourse. The primary meaning of  $\mathfrak{s}\lambda\eta$  is “a forest” (in Latin, *sylva*). The poetical idea of a forest destroyed by a little spark is classical, being found in *Homer*, Il. xi. 115; *Virgil*, *Georgic* ii. 303, &c. In this passage, where the imagery is taken from the incidents of common life, the derivative meaning, wood for fuel, seems more probable.

6 **The world of iniquity . . .**—“So” (Anth.) is omitted by change in Gr. text. The other changes and the alternative renderings in the Margin depend on various modes of punctuation, and involve no material difference in meaning.

**The wheel of nature.**—Literally, “the wheel of creation” or “birth;” the orb, or cycle, or totality of creation. Tynd. and Cranm., “all that we have of nature.” Anth., with Genev., “the course of nature,” understanding by “the wheel” the orbit in which Nature moves. Vulg., *rotam nativitatis*.

**Hell.**—Gr., *Gehenna*, not *Hades*.

7 **Creeping things.**—All Engl. versions, with Vulg., “serpents.” Gr.,  $\epsilon\rho\pi\epsilon\tau\omega\nu$ , not  $\delta\phi\epsilon\omega\nu$ .

8 **Restless.**—By change in Gr. text for “unruly” (Anth.). Vulg., *inquietum*, and so Wycl. and Rhem.

11 **From the same opening.**—So Wycl. and Rhem. Vulg., *de eodem foramine*. Tynd. and Anth. less literally, “at the same place.” The Gr.  $\delta\pi\hbar$  is used in Heb. xi. 38.

12 **Neither can salt water yield sweet.**—By change in Gr. text for Auth., “so can no fountain both yield salt water and fresh.” A salt source cannot yield sweet water; an evil tongue, similarly, cannot utter good words.

13 **Wise and understanding.**—The same two words, literally, “wise and knowing,” are found together in Deut. i. 13 (LXX.); the latter does not again occur in the New Testament. The distinctions which have been drawn between them are not well supported by their usage.

14 **Jealousy and faction.**—Auth., “envying and strife.” So Acts xiii. 45; Rom. ii. 8, and elsewhere.

16 **Deed.**—The Gr. denotes a thing done, not “a work,” as all Engl. versions. The converse change is made in chap. ii. 25.

17 **Without variance.**—Auth., “without partiality.” The Gr. is the same as in chap. ii. 4.

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#### CHAPTER IV.

2 **Covet.**—Margin, “Or, *are jealous*.” The Gr. may have either sense. Compare 1 Cor. xii. 31; Jas. iii. 14.

3 **Spend.**—Auth., “consume,” which is the usual rendering in Auth. for another word, as “spend” is for this.

4 “**Adulterers.**”—(Auth.) Omitted by change in Gr. text. The Apostle addresses those who have broken their vows to God in the stern language of the old prophets rebuking the people of Israel. Thus Ezek. (xvi. 32) says to Jerusalem, “Thou hast been as a wife that committeth adultery.” Ps. lxxiii. 27, &c.

**Maketh himself.**—“Thereby becomes.” Auth., “is.” Vulg., *constituitur*. Gr., *καθίσταται*, as at chap. iii. 6.

5 **Or think ye . . .**—The main difference between this and the Auth. is caused by the change of punctuation, according to which the sentence, which in Auth. is one, is broken into two, the former being a general question, the latter not, as in Auth., a quotation from Scripture introduced by the former, but an

independent question asked by the Apostle himself. This view of the passage, which is that of Bede in ancient times, has been adopted by Whitby (A.D. 1700) and Bishop Wordsworth. It avoids the difficulty of attributing to the Old Testament a sentence which is not now found in it: and no objection can be raised to the rendering of *λέγει*, “speaketh,” instead of “saith,” as in the next verse; for it is so used in 2 Cor. vi. 13. The question is then to be understood as an inquiry whether the Holy Spirit, Who has taken up His abode in us, longeth for us to such a degree as to be an example of envy and jealousy; and the implied answer is, “No, He is a Spirit of gentleness.” On the whole, this interpretation appears the more probable. That which in substance, with variations, has been generally followed by ancient and modern expositors is given in the Margin. Neither in the letter nor in the spirit of the Old Testament is such a statement found as this, if (as in Auth.) it represents the Spirit “lasting to envy,” *i.e.*, to a degree bordering on envy.

- 10 **He shall exalt you.**—The phrase is made familiar to us by Matt. xxiii. 12; 1 Pet. v. 6. Auth., “lift you up.”
- 11 **Speak against.**—So Auth. in 1 Peter ii. 12, but here “speak evil of,” which limits the prohibition to backbiting. This limited sense of the word is, however, supported by Dr. Field in his Note; and the cognate noun in Rom. i. 30 is rendered “backbiters.”
- 12 **Thy neighbour.**—By change in Gr. text for “another.” Compare Rom. xiv. 4.
- 13 **This city.**—Auth., with Tynd., “such a city;” but there appears to be no instance of the definite pronoun in Gr. being used thus indefinitely.
- 14 **Spend a year.**—Literally, “make a year,” as in Acts xv. 33. The Gr. vividly suggests the idea that the time was their own to “make out,” and do with, as they pleased.
- 15 **Trade.**—Auth., “buy and sell.” The Gr., which does not occur again in the New Testament, is a general term for acting as a merchant.
- 16 **Ye are.**—By change in Gr. text for “it is” (Auth.). Thus Horace says, *Pulvis et umbra sumus*, “Dust and a shade we are.”
- 17 **Your vauntings.**—Auth., “your boastings;” literally, “your vaingloriousnesses.” The word occurs again in 1 John ii. 16.

## CHAPTER V.

3 **Rusted . . . their rust.**—So Wyel. Auth., “cankered . . . their rust.” The two words in Gr. are cognate.

**Ye have laid up your treasure** (one word in Gr.) **in the last days**—i.e., “ye have laid up earthly treasure when the Lord’s coming is at hand, and when ye ought to have been preparing for that, and with a view to it laying up treasure in heaven.” Auth., “for the last days,” erroneously translating the preposition *ἐν*, and so falling in with another interpretation, which associates this passage with Rom. ii. 5, “Thou treasurest up for thyself wrath in the day of wrath.”

4 **Mowed . . . reaped** represent two different words in the Gr.

5 **In a day of slaughter.**—“As” (Auth.) being omitted by change in Gr. text. The comparison is with beasts feeding themselves as usual on the day of their slaughter; and the idea is the same as that in verse 3, of treasuring up wealth “in the last days.”

9 **Murmur not.**—Auth., “grudge not,” which formerly may have borne the same meaning, but now denotes a suppressed feeling of ill-will.

13 **Cheerful.**—Auth., “merry,” which suggests the outward expression of joyousness, rather than the inward cheerfulness of the Gr. *εὐθυμεῖ*.

**Let him sing praise.**—Auth., “let him sing Psalms.” The Gr. (*psulmodein*) denoted properly the musical accompaniment of the song, and thence was applied either to the music or the song, or to both as one art, but not exclusively to the singing of “Psalms,” understanding by that word the Psalter or “Psalms of David.” Compare Rom. xv. 9; Eph. v. 19.

16 **Confess therefore.**—“Therefore,” added consequently on a change in the Gr. text, connects this command with the preceding verses. There is no express injunction to confess to the elders of the Church: but it would seem to be implied in the direction that they are to “pray over” the sick man; and the further direction is here given that the believers should confess their sins (not to the elders only, but) “one to another,” and “pray one for another.”

**In its working.**—Gr., *ἐνεργούμενη*. The force of this word, standing at the end of the sentence, is much impaired in Auth., which represents it as an epithet and resolves it into two adjectives, “the effectual fervent prayer.” The meaning is that the prayer avails much by its working. Compare Gal. v. 6, “faith working by love,” where, as in this place, it is joined with *ἰσχὺει*; and see Col. i. 29.

17 **Of like passions.**—Margin, “Or, *nature*.” Auth., “subject to like passions.” The word occurs once again in the New Testament, Acts xiv. 15.

20 **Shall cover.**—Shall be the means of covering, of blotting out, the sins of the convert. Auth., “shall hide.” Compare 1 Peter iv. 8; Prov. x. 12.

THE FIRST EPISTLE GENERAL OF  
P E T E R .

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CHAPTER I.

1 **To the elect.**—This word by the Gr. construction is joined with “according to the foreknowledge of God” (as in Auth.), but by position it is made emphatic, coming after the name and title of the Apostle, with this meaning—“to those who have been chosen to receive the Gospel (being Jews scattered abroad and sojourning in Pontus, &c.) according to God’s fore-knowledge.”

**Sojourners of the Dispersion.**—See Note on James i. Auth., “the strangers scattered.”

2 **In sanctification.**—Comp. 2 Thess. ii. 13, and Note there. The same change of “in” for “through” (Auth.) is made in 2 Pet. i. 2.

3 **A living hope.**—Auth., “lively.” Compare chap. ii. 4, 5, “a living stone,” where the Gr. is the same.

5 **Guarded.**—Protected by God’s watchfulness and power. Auth., “kept.” The Gr. is a military word. See 2 Cor. xi. 32.

6 **Ye have been put to grief.**—The Gr. (aorist participle) denotes a definite affliction, not the being “in heaviness” (Auth.).

7 **More precious than gold**—i.e., “the proof and testing of your faith is of more value than gold.” Auth., “than of gold,” i.e., “the proof of your faith is of more value than the testing of gold,” which is not grammatically correct, nor helpful to the sense.

10 **Sought.**—Auth., “enquired,” which implies asking questions, and represents another Gr. word, as in Matt. ii. 4.

11 **What time, or what manner of time**—*i.e.*, “what would be the time, or of what sort, by what signs and circumstances it would be attended.” Auth., “what, or what manner of time,” would mean “what things,” as if the Gr. *τίνα* were the neuter plural.

12 **Sent forth**.—Auth., “sent down.” The verb in Gr. is cognate to the noun *Apostolos*.

13 **Set your hope**.—The Gr. expresses a definitive act of hope, accomplished once for all; not, as Auth., “hope to the end,” the state of hopefulness. **Perfectly**, without reserve or faltering; not as Auth., “to the end,” in a temporal sense.

14 **Children of obedience**.—The common Hebraism, suggested by the vivid Oriental imagination, which personified obedience, wrath, &c., and represented those who were subject to these moral conditions as being their offspring.

**According to your former lusts in the time of your ignorance**.—A condensed expression, signifying “the lusts which ye had formerly, in the time, &c.” Auth., “fashioning yourselves according to the former lusts, in your ignorance,” as if “in your ignorance” were to be connected with “fashioning yourselves.”

17 **If ye call on him as Father**.—Literally, “if ye address by the name of Father (*e.g.*, in the Lord’s Prayer) him who,” &c. Auth., “if ye call on the Father.”

19 **Even the blood of Christ**.—The name stands thus in the Gr. at the end of the sentence, and immediately followed by “who was foreknown.”

20 **Foreknown**—*i.e.*, by God. So Auth. in Rom. vi. 29, xi. 2; but here “foreordained.”

**At the end of the times**.—Compare the similar phrase in Heb. i. 2, “at the end of these days.” Auth., “in these last times.”

## CHAPTER II.

1 **Putting away.**—So Auth. for the same word in Eph. iv. 25; here “ laying aside.”

2 **Long for.**—The Gr. is elsewhere so rendered. Auth., “desire,” which is not so appropriate, in reference to “newborn babes.”

**Spiritual.**—A paraphrase adopted here by Chrysostom; see also Rom. xii. 1 (Margin). The Gr. properly means “reasoning;” or “rational,” as contrasted with “unreasoning;” “irrational.” Auth. here, “of the word.”

**Without guile.**—With reference to “guile” in verse 1. Auth., “sincere.” Irenaeus (in the third century) notices in connection with this passage the practice of adulterating milk with gypsum. “*In Dei lacte gypsum male miscetur.*” (Wordsworth.)

4 **Rejected.**—Auth., following Tynd., here has “disallowed,” but for the same Gr. in six other places “reject.”

**Elect.**—The same word as in verse 9, and chap. i. 1; Auth., “chosen.”

6 **Because.**—Auth., “wherefore.” The Gr. is  $\deltaι\delta\tauι$  not  $\deltaι\delta$ . The Apostle adds from Scripture the ground on which he makes the preceding statement.

**Be put to shame.**—Auth., “be confounded;” with Vulg., *non confundetur*. The Gr. is the same as in chap. iii. 16; Rom. v. 5.

7 **For you therefore . . . is the preciousness.**—The Gr. noun is akin to the adjective rendered “precious” in verse 6. Auth., with Tynd., “Unto you therefore . . . he is precious.” The full meaning of the passage appears to be this, “For you who believe in Him, for your sake, is this preciousness, this honour which He possesses; that so far from being ‘put to shame’ (verse 6), ye may partake in it, may be yourselves precious in the sight of God.”

9 **Race.**—Auth., “generation.” The Gr. is  $\gamma\acute{e}v\os$ , not  $\gamma\acute{e}v\acute{e}a$ . It is not a single “generation” that is here addressed, but a nation derived from a common Father, as Israel was from Abraham. Compare Isai. xlivi. 20 (LXX.),  $\tau\delta\ \gamma\acute{e}v\os\ \mu\o v\ \tau\delta\ \acute{e}k\lambda\acute{e}kt\o v$ .

**A people for God’s own possession.**—Auth., “a peculiar people.” See Note on Ephes. i. 14.

**The excellencies.**—Literally, “the virtues.” The word is used in the passage of Isaiah referred to above, which the Apostle evidently here has in mind. Auth., “the praises.” We are to shew His excellencies, His virtues, by telling them out among the heathen, and presenting a likeness of them in ourselves.

12 **Seemly.**—Auth., “honest.” See Note on Rom. xii. 17.

25 **Ye were going astray like sheep.**—For Auth., “ye were as sheep going astray;” by change in Gr. text, “going astray” is connected with “ye” instead of “sheep.”

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### CHAPTER III.

3 **Jewels of gold.**—Literally, “pieces of gold” (the plural). Auth., “gold.”

4 **In the incorruptible apparel of.**—Auth., “in that which is not corruptible, *even the ornament of*.” This insertion, besides being at variance with the construction of the Gr., somewhat obscures the meaning, which is this, “Let your adorning be the hidden man of the heart, appearing outwardly in the incorruptible apparel of a meek and quiet spirit.”

6 **Are not put in fear by any terror**—*i.e.*, by any sudden alarm. Auth., “are not afraid with any amazement.” Compare Prov. iii. 25, which passage the Apostle seems here to have in mind: “be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh,” where the word for “fear” is the same as in this place, *πτόησις*, not occurring elsewhere in the LXX. or New Testament. Its proper meaning is the “flutter” or “fright” produced by sudden alarm.

8 **Compassionate.**—The Gr., *sympathetic*, is general, not calling for the insertion in Auth., “having compassion *one of another*.” The adjective does not occur again; but like the verb in Heb. iv. 15, x. 34, and like “sympathy” in Engl., it denotes more frequently fellow-feeling in sorrow than in joy.

**Tenderhearted.**—So Auth. for the same word in Eph. iv. 32, but here “pitiful.” In classical Greek it means “strong-

hearted,” but as its proper meaning is “goodhearted,” it embraces both senses, and the one quality by no means excludes the other.

**Humbleminded.**—Auth., with Tynd., “courteous.” So Crann., but with “meek” (in brackets), from Wycl. and Vulg., *humiles*.

11 **Turn away from.**—As in Rom. iii. 12, xvi. 17, for the same Greek. Auth., with Tynd., “eschew,” a word of the same meaning, but now not in common use, connected with the German “*scheuen*,” and the English “shy.” Compare Prov. iv. 14, 15, “Enter not into the path of the wicked . . . Avoid it, pass not by it, turn from it, and pass away.” In like manner, “*cusue*” (Auth.) has lost in its ordinary use the sense of active pursuit which formerly it had, and which is in the Gr. *διώκω*. Both words are in the Psalter of the Prayer-book, but not in the Auth. of Ps. xxxiv. 14.

12 **Is upon them.**—Auth., “against,” with Margin, “Gr., *upon*.” The preposition is the same as in the former part of the verse.

13 **Be zealous.**—Literally, “zealots,” by change in Gr. text for “imitators,” or, as in Auth., “followers.”

14 **Blessed are ye.**—Auth., “happy are ye.” There is an evident reference to the Sermon on the Mount, “Blessed are they that have been persecuted for righteousness’ sake,” Matt. v. 10.

**Fear not their fear.**—As in Isa. viii. 12 (Auth.), “Neither fear ye their fear, nor be afraid.” “Their fear” may mean either “that of which they are afraid,” or “that of which they would make you afraid.” The latter interpretation is the more probable, and is that of Alford and Wordsworth. Bengel rather happily combines the two, “Fear not that which they fear themselves, and of which they would make you afraid.”

15 **Sanctify . . . Christ as Lord.**—So Vulg., Wycl., and Rhem. The Auth., following another reading of the Gr. text has “the Lord God.” Compare Isa. viii. 13, “Sanetify the Lord of hosts himself; and let him be your fear, and let him be your dread.” Thus the Apostle places before us Christ to be our Lord, and to be set up in our hearts as the object of reverence and godly fear, in the words which the prophet of the Old Testament uses with regard to the “Lord Jehovah.”

**Yet with meekness.**—The very needful condition expressed by “yet” is due to the addition of *ἀλλά* in the Gr. text.

16 **Ye are spoken against.**—By change in Gr. text for “they speak evil of you, as of evildoers” (Auth.).

**Revile.**—The Gr., which occurs again only in Luke vi. 28, has not the sense given to it in the English versions, “falsely accuse,” following Vulg., *calumniantur*.

18, 19 **Quickened in the spirit; in which.**—Auth. (alone) has “quickened by the Spirit ( $\tau\varphi\pi\nu\epsilon\mu\alpha\tau$ ), by which” ( $\epsilon\nu\varphi$ ). It cannot be said that Christ was quickened *by* the Spirit, *i.e.*, by the Divine Spirit, without saying in the previous part of the verse (where the Gr. construction is the same) that “He was put to death *by* the flesh.” But whereas he was put to death *as regards* the flesh, his natural body, He was by death quickened, endued with new power, new life, “in the spirit,” in the undying spiritual nature, which as man He had in common with us all; and in that spiritual nature, thus quickened, He went and preached to the spirits in prison: not as Auth., “by which,” meaning “by the power of the Divine Spirit.” All Engl. versions except Auth. have “quickened in the spirit,” and all except Auth. and Genev., “in which” (verse 19).

We shall not be presumptuous if we infer from this that our own spirits, so far from being deprived of life or impaired, will, like Christ’s, at dissolution be “quickened,” endued with a fresh vitality. (Wordsworth.)

20 **Were saved through water.**—Auth., “by water.” Similarly in 1 Cor. iii. 15 we read, “he himself shall be saved; yet so as through fire,” instead of “by fire” (Auth.). The marginal rendering, which is more exactly literal, “into which few . . . were brought safely through water,” is perhaps a still further improvement.

21 **Which also, after a true likeness**—Margin, “Or, *in the antitype*—by change in Gr. text for Auth., “the like figure wherunto.” The meaning, with this change, is “which also (*i.e.*, water), after a true likeness to the waters of the deluge through which the faithful were saved when the disobedient were drowned, even the water of baptism, doth now save you, put you in a state of salvation;” as it is said in Titus iii. 5, “According to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Ghost.”

Baptism is further explained to be not, as under the Jewish law, a ceremonial washing, a cleansing of the flesh, symbolical of the purification of the spirit, but **the interrogation of a good conscience toward God.** So Wycl., “the axing of

a good conscience in God,” following imperfectly Vulg., *bonæ conscientiae interrogatio in Deum*. Subsequent versions vary: Rhem., “the examination;” Tynd., “in that a good conscience consenteth (Genev., ‘maketh request’) to God;” Auth. (alone), “the answer of a good conscience toward God;” “Interrogation,” or “inquiry,” is the true rendering of the word, but in what sense applicable here it is difficult to determine. Without discussing the several interpretations which are possible, and have been held by different commentators in ancient or modern times, it will be sufficient to give that which appears the most probable: “Baptism is the interrogation or inquiry of a good conscience seeking after God.” In this sense and with this construction the cognate verb is used in 2 Kings xi. 7 (LXX.), ἐπηρώτησεν Δαυὶδ εἰς εἰρήνην Ἰωαβ, “David inquired after the peace of Joab.” In no other place of the New Testament or the Old Testament does the word occur.

**Through the resurrection of Jesus Christ.**—This is to be connected with “save you,” as in Auth., though the marks of a parenthesis are not retained. It has been observed that when St. Peter speaks of glories he uses the human name of “Jesus,” when of sufferings, the title of “Christ.” With the Jews the glorification of human nature in the Son of Mary, and the death of their expected Messiah, “the Christ,” were alike stumbling-blocks to belief in the Gospel.

**22 Who is on the right hand of God . . . .**—The order of the two clauses, inverted in Auth., has been restored. The main fact thus stands first: He is at the right hand of God, having gone into heaven, the place of the heavenly powers, which have been all made subject to Him.

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## CHAPTER IV.

**3 Wine-bibbings.**—Auth., “excess of wine.” The word is not used again in the New Testament. The same may be said of that which follows, rendered **carousings**—Auth., “banqueting.”

**7 Be sober.**—As at chaps. i. 13, v. 8. Auth., “watch.”

10 **A gift**—i.e., of “the Spirit.” See 1 Cor. xii. 4. Auth. inserts the article here, and again with “oracles of God” (verse 11), where the meaning is, “Let him speak not as of himself, but as a deputed minister, uttering thoughts received by him from God.”

11 **Strength**.—Power of whatever kind, physical, intellectual, spiritual, pecuniary. Auth., “ability.” Gr., *ἰσχὺς*.

**Supplieth**.—Auth., “giveth.” Vulg., *administrat*. See Note on 2 Cor. ix. 10.

**Whose is the glory . . .**—Auth., “to whom be praise.” The Gr. is *ὁ εστιν ἡ δόξα*. This may be the original of the doxology which, in process of time, became attached to the Lord’s Prayer. See Note on Matt. vi. 13, and compare the doxologies in chap. v. 11; Rom. xi. 36; Eph. iii. 21. The article, twice in this passage unduly inserted in the English versions, is here unduly omitted.

12 **The fiery trial among you, which cometh upon you to prove you**.—More exact than Auth., “the fiery trial which is to try you.”

15 **A meddler . . .**—Auth., with Tynd., “a busybody,” &c. The Gr. for this phrase is a single word—not found elsewhere, except in Christian Authors, who may have taken it from St. Peter—meaning literally “an overseer, or bishop, of other men’s affairs,” *ἀλλοτριοεπίσκοπος*. Plato, in his *Republic*, uses a word very similar in form and meaning, *ἀλλοτριοπραγμοσύνη*.

16 **Let him glorify God in this name**—i.e., in the name of Christ, by dying for it. So Wycl. and Vulg.; Auth., with Tynd., “on this behalf,” following another reading of the Gr. text (*μέρει*, not *δικαιατὶ*).

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## CHAPTER V.

1 **A fellow-elder**.—The Gr. is a single word, in form like those which are translated “fellow-worker,” “fellow-soldier.” Vulg., *consenior*. Auth., “also an elder.”

2 **Tend**.—The same word is used in the charge given to St. Peter in John xxi. 16. Auth., “feed.”

**Exercising.**—Auth., “taking.” The Gr. *ἐπισκοποῦντες* does not mean taking, assuming, but practising, exercising the oversight.

3 **As lording it over.**—Auth., “as being lords over.” The Gr. denotes the exercise of an arbitrary tyrannical power, not the “lordship,” the legitimate authority, which is consistent with due respect on the part of the ruler for the rights of those who are under him.

**The charge allotted to you.**—Gr., *τῶν κληρῶν*. Auth., with Genev., “God’s heritage.” Tynd. and Cranm., “the parishes,” which is good as an interpretation, the word being literally “the lots” assigned to the presbyters as their respective portions in God’s vineyard. From this word *clerus* the “clergy” take their name, they being *clericī*, officers to whom such “lots” or portions have been assigned. In Acts i. we have an example of the Apostolic office being assigned by lot, by the counsel of St. Peter.

5 **Gird yourselves.**—Auth., “be clothed with,” which gives the meaning better than Tynd., “knit yourselves together with;” or Genev., “deck yourselves inwardly with;” or Rhem., “insinuate humility,” following Vulg., *insinuare humilitatem*. The Gr. is a very unusual word, and signifies literally “tie yourselves up with the apron or cape of a slave,” being a verb formed from the word *encomboma*, a garment tied on with strings or bands (*comboi*), and worn by slaves. St. Peter uses the word to indicate the menial service which they were to render one to another; in the same way as our Lord shewed it in His own example and person when He girded Himself with a towel and washed the disciples’ feet (John xiii.).

7 **Anxiety.**—The Gr. is the same as in Matt. xiii. 22. The word is varied in the latter part of the verse, as is shewn in Wyel. and Rhem., following Vulg., *solicitudinem . . . cura*. Tynd. and Auth. have overlooked the distinction which is drawn by the Apostle between our *anxieties* and God’s *care* for us.

10 **A little while.**—The Gr. lays stress on the short duration of the suffering, not as Auth., “a while,” which rather draws attention to the necessity of some temporary suffering. Tynd., “after ye have suffered a little affliction.”

**Himself**, solemn and emphatic in the Gr., is expressed in Vulg., Wyel., Genev., and Rhem., not in Tynd., Cranm., or Auth.

**Shall himself perfect.**—The future for the precatory form, by change in Gr. text.

12 **As I account him.**—The Gr. does not indicate any doubt. Auth., “as I suppose.”

**Stand ye fast therein.**—The imperative for the indicative, by change in Gr. text.

13 **She.**—Auth., *the Church*, following Vulg., Tynd., and Rhem.; but as the word is not expressed, any insertion must be conjectural; and some commentators, as Bengel and Alford, recognise here the wife of St. Peter; but the former supposition, “the Church,” is more probable. The words indicate that the writer was himself at Babylon; and that he should point to a single individual there by this elliptical phrase is highly unlikely. “In Babylon” is to be understood literally, not (as it has by some been interpreted) figuratively of Rome, in which sense it is to be understood six times in the Apocalypse; there, however, it is always distinguished as “Babylon the great,” e.g., Rev. xiv. 8. (Wordsworth.)

# THE SECOND EPISTLE GENERAL OF PETER.

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## CHAPTER I.

**1 Our God and Saviour.**—So all versions prior to Auth., which has “God and our Saviour.” Compare Note on Titus ii. 13.

**3 By his own glory and virtue.**—“Own,” *ἴδιος*, is added in Gr. text, and is characteristic of the Epistles of St. Peter: see chap. ii. 22; 1 Peter iii. 1, 5 (Wordsworth). “His glory” denotes the essential power and majesty of God; His moral attributes are signified by “his virtue,” a word rarely applied to God, but so used in the plural by St. Peter (1. ii. 9). Genev. and Auth., “Called us to glory and virtue,” which is a departure from the correct rendering of previous versions, suggested, it may be, by the strangeness of the expression “called us by his virtue.”

**4 He hath granted unto us.**—The Gr., though passive in form, is transitive in sense, and is so rendered in Auth. (verse 3).

**5 Yea, and for this very cause.**—The Gr. is an idiomatic phrase, literally, “this very thing,” *αὐτὸ τοῦτο*—the preposition *διὰ* being dropped, as in *τι*, “why?” i.e., *διὰ τι*—not as Auth., “besides this,” but “because God has been gracious to you, therefore do ye for your part,” &c. Compare 1 Peter i. 15, where the Apostle urges the holiness of God as a reason why we should be holy.

**Adding on your part.**—Literally, bringing in, in addition to, by the side of, what God has done for you, all diligence on your part. Auth., with Tynd., “giving all diligence.” The Gr., a double compound verb, *παρεισφέρω*, is not again used in the New Testament.

**In your faith supply virtue.**—In the exercise of each Christian grace which ye possess develop a further growth of grace. Ye have received faith as the gift of God; in the exercise of faith furnish forth virtue—here probably meaning the special virtue which we call moral courage—and in the strength of virtue produce knowledge, the practical knowledge which discerns good from evil, and tends to corresponding action; and as a consequence of this knowledge, temperance, self-control; and out of this, patience, patient endurance; and as a fruit of this, godliness, confidence in God and resignation to His will; and in your godliness remember love of the brethren, do not rest on your trust in God, as if that might supersede love for all who are your brethren in Him; and while loving the brethren seek to attain to the largeness of heart, the love that extends to all mankind, according to the saying of St. Paul (1 Thess. iii. 12), “Abound in love one toward another, and toward all men.” Thus St. Peter links together seven virtues as issuing one from another, and all from Faith; but of course this is not to be understood as a logical account of the mode in which they are connected and unfolded.

**Supply.**—The same word as in verse 11 and 2 Cor. ix. 10, where see Note; also 1 Peter iv. 11, where the simple verb, *χορηγεῖν*, is used in the same sense. Auth., “Add to your faith virtue,” &c., following Genev. and Beza, *adjicite fidei vestræ virtutem*. Wycl., Tynd., and Cranm., “Minister in your faith virtue,” as Vulg., *ministrare in fide vestrâ virtutem*.

9 **The cleansing from.**—Auth., “that he was purged.” The Gr. is a noun; the same, and with the same construction, as in Heb. i. 3.

10 **Give the more diligence.**—Auth., “wherefore, the rather, brethren, give diligence,” as if some other alternative were in view, to which this should be preferred.

**Stumble.**—Auth., “fall.” See Note on James ii. 10.

12 **I shall be ready.**—By change in Gr. text for Auth., “I will not be negligent.” The same word occurs again only in Matt. xxiv. 6.

**The truth which is with you**—i.e., “now among you.” Auth., “the present truth,” as if it meant the truth now present to your thoughts, now under your consideration. Compare Col. i. 6.

14 **The putting off of my tabernacle cometh swiftly.**—So Wycl., following the careful rendering of Vulg., *velox est*

*depositio tabernaculi mei*, not meaning, as Auth., following Cranm., “that I must shortly (i.e., soon) put off,” &c., but that “my death when it comes will be sharp and sudden,” referring to the prediction of our Lord in John xxi. 18. So Alford, quoting classical authorities for this sense of *ταχὺν* and *ταχύς*, “speedy,” as applied to the end of life, e.g., Eurip. Hippol., 104. Putting this interpretation on the Apostle’s words, we understand him to say that he thinks it right to give these admonitions while he can, as he may expect to be very suddenly called away by death.

18 **We ourselves.**—“We” is here emphatic in the Gr.

19 **We have the word of prophecy made more sure.**—Auth., “we have also a more sure word of prophecy” (omitting the article), which is obscure. Rhem., more correctly, “the prophetic word more sure.” The meaning is “having been witnesses of His majesty and hearers of His voice from heaven, we have the word of prophecy made more firm (as a foundation of our faith) by the fulfilment which it has received.” The phrase is in this sense illustrated in a learned Note of Dr. Field.

**A lamp.**—Not as Auth., “a light.” See Note on John v. 35.

21 **Men spake from God.**—By change in Gk. text for Auth., “holy men of God spake.”

**Being moved.**—The Gr., *φερόμενοι*, indicates the cause of their speaking, “because they were moved,” not “as they were moved” (Auth.), which points to the manner or substance of their prophesying. By the changes in Gr. text and translation the contrast is rendered more simple and direct.

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## CHAPTER II.

1 **Destructive.**—Auth., “damnable.” Literally, “sects of destruction,” tending to the destruction of those who hold them.

**The Master.**—Auth., “the Lord.” Gr., *δεσπότην* (*despotēn*), the correlative of which would be *δοῦλοι*, slaves, servants acquired by purchase. Compare Jude 4. The Apostle, as he wrote these words, may have been looking back on his own grievous but forgiven denial of the Lord.

2 **Lascivious.**—For “pernicious” (Auth.), by change in Gr. text.

4 **Pits.**—For “chains” (Auth.), by change in Gr. text.

5 **Noah with seven others.**—Auth. follows the Gr. idiom, “Noah, the eighth person.”

6 **A flood.**—The Gr. has not the article as it has in the Gospels, Matt. xxiv. 38; Luke xvii. 27.

9 **Under punishment.**—Actually in that state, not “to be punished,” as all Engl. versions, following Vulg., *cruciandos*. The Gr. is the present participle.

10 **Despise dominion.**—So Auth. in Jude 8; here, “government,” the Gr. being the same.

11 **Daring.**—Auth., “presumptuous.” Gr., *τολμηταῖ*. The Gr. for railing is cognate to the adjective in verse 11.

11 **Judgement.**—So all Engl. versions except Auth., “accusation.”

12 **Creatures without reason.**—Auth., “brute beasts,” following Tynd. The adjective *ἄλογα*, “unreasoning,” is in modern Gr. the word for “animals” generally.

13 **Born mere animals.**—Literally, “born natural creatures,” not spiritual. Auth. connects the word with “beasts;” but by change in Gr. text it is removed from that word and connected with “born.” Compare Jude 10.

14 **To be taken and destroyed.**—Literally, “for taking and destroying.” These words, which represent substantives in Gr., may have either an active or passive sense, according as we consider the purpose which they serve for men, or the mode by which they get their own food.

15 **Shall in their destroying surely be destroyed**—i.e., while causing destruction to others, shall accomplish their own destruction. Auth. fails to bring out this meaning, “shall utterly perish in their own corruption.” Compare 1 Cor. iii. 17, “If any man destroyeth the temple of God, him shall God destroy” (Wordsworth).

13 **Suffering wrong as the hire of wrong-doing.**—By change in Gr. text, for “receiving the reward of wrong-doing.” The emphatic and vehement repetition of words is characteristic of this Epistle.

14 **Enticing.**—Tempting with a bait. Auth., “beguiling.” The Gr. is the same as in verse 18 and James i. 14.

15 **Children of cursing**—i.e., “devoted to the curse.” The Hebraism has not the same meaning as Auth., “cursed children.” Compare 2 Thess. ii. 3, “the son of perdition.”

15 **Beor.**—The Chaldee form of Bosor.

**The hire of wrong-doing.**—See verse 13.

16 **Stayed.**—Auth., “forbade,” as in Matt. iii. 14.

17 **Springs.**—This, or “fountains,” is the usual and proper meaning of the Gr. *πηγαί*, though in John iv., where it is applied to “Jacob’s well,” the word of Auth., “well,” has been retained.

**Mists.**—So Wycl., “mists driven with whirling winds.” The Gr. is different from that in the parallel passage of Jude 12, which is rightly rendered “clouds” (Auth.).

18 **Just escaping.**—For Auth., “clean escaped”—(1) by change in Gr. text, *διέγειτο* for *ἐγενότας*; (2) the Gr. participle is of the present tense, indicating an escape in progress, not accomplished.

20 **The last state.**—Auth., “the latter end.” The Apostle’s words are almost identical with the saying of our Lord (Matt. xii. 45).

22 **The sow that had washed.**—The Gr. is in the middle voice, “that had washed herself.” Auth., “that was washed.”

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### CHAPTER III.

1 **This is now.**—Expressed less conveniently in Auth., following the Gr. idiom, “This second Epistle (beloved) I now write unto you.”

**Sincere.**—The Gr. is the same as in Phil. i. 10 (*εἰλικρινῆ*). Auth., “pure,” which represents *καθαρός*.

**Mind.**—The Gr. is in the singular number.

2 **The commandment of the Lord and Saviour through your Apostles.**—By change from *ἡμῶν* to *ὑμῶν* the Gr. text gives in a condensed form this meaning, instead of Auth., “the commandment of us the Apostles of the Lord and Saviour.” “Your” Apostles, as St. Paul is called “the Apostle of the Gentiles.”

3 **Mockers shall come with mockery.**—The last words are added in the Gr. text, according to the Hebraic mode of emphasising by iteration.

5 **Wilfully forgot.**—More exact than “willingly are ignorant of” (Auth.).

**There were heavens from of old, and an earth.**—The article, inserted in Auth., is not expressed nor to be understood in the Gr.

**Compacted.**—Or, as in Margin of Auth., “consisting,” as the word is rendered in Col. i. 17, literally “standing together,” the reference being to the material out of which an earth was constituted, not to its position, as Auth., “standing out of the water and in the water,” or Tynd. and Genev., “the earth that was in the water appeared up out of the water.” Rhem., “the earth out of water and through water consisting by the word of God,” is nearly correct.

8 **Forget not this one thing.**—Referring to verse 5.

10 “In the night.”—(Auth.) Omitted in Gr. text: perhaps interpolated from 1 Thess. v. 2.

**Shall be dissolved.**—Auth., “shall melt.” The Gr. does not contain the idea of melting from heat, but simply that of dissolution. It occurs in John ii. 19, “Destroy this temple;” and see next verse (Auth.).

12 **Earnestly desiring.**—Margin, “Or, hastening.” The Gr. has both senses in classical authors. The latter may be supported, with reference to “the day of God,” by considering that Christians may, as the Scriptures say, help forward the accomplishment of God’s purposes by their holy lives and their prayers. It was also a Rabbinical saying, “If thou keepest this precept, thou hastenest the day of the Messiah,” and it may therefore be presumed that the thought was familiar to the Jewish Christians to whom the Apostle was writing. There is, however, no instance in the New Testament of the word being used transitively, in the sense of “hastening.” In Isa. xvi. 5 it may properly be rendered “be earnest about,” though the Auth. has “hasting righteousness,” a loose translation of the Hebrew.

**By reason of which**—i.e., either “day,” or “coming.” Auth., “wherein,” which would be  $\epsilon\nu\bar{\eta}$ , not  $\delta\bar{\iota}\bar{\eta}\nu$ .

17 **Being carried away.**—Auth., “led away.” The Gr., an uncommon word, is used in Gal. ii. 13 of Barnabas being “carried away with their dissimulation” (i.e., of Peter and others); and it is remarkable that St. Peter should use a word which, as he was acquainted with St. Paul’s Epistles, he may have seen in a passage making such reference to himself (Alford).

# THE FIRST EPISTLE GENERAL OF J O H N.

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## CHAPTER I.

1 **That which we beheld**—“which we looked upon with stedfast gaze.” The word is the same that is used in Acts i. 11, of the Apostles beholding the ascension of the Lord.

**The Word of life.**—The capital letter denotes that the Divine Son of God is spoken of by St. John here, as at the beginning of his Gospel. In this sense the phrase has been generally understood both by ancient and modern expositors: but as there are some who explain it of the *doctrine* taught by Christ, this interpretation, however improbable, has been recognised in the Margin.

2 **The life, the eternal life.**—The emphatic repetition of the Gr. article with noun and adjective requires in English the repetition of the noun.

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## CHAPTER II.

2 **For the whole world.**—The ellipsis needs not to be supplied as in Auth., “for the sins of the whole world.”

8 **Is passing away.**—Auth., “is past.” The Gr. verb is in the present tense.

8, 9, 11 **Darkness.**—The article is throughout these verses expressed in the Gr. with this word.

12 **My little children.**—The Gr. is the same as in verse 1, except that “my” is omitted, but the meaning is the same. His

disciples are all comprehended in this address, and so in verse 27. At verse 13 he uses a different word, *παιδία*, and addresses those who are actually children in age.

13, 14 **Because ye know.**—The Gr. is in the perfect tense, which in this verb, as in the corresponding Latin *novi*, has a present meaning. Auth., “ye have known.” So in chaps. iii. 16, iv. 16.

**I have written.**—The epistolary aorist.

14 **The evil one.**—Auth., “the wicked one.” The same word as in chaps. iii. 12, v. 18; Matt. xiii. 19; Ephes. vi. 16. See Note on Matt. vi. 13.

16 **Vainglory.**—Auth., “pride.” The Gr. is the same as in James iv. 16, where, being in the plural, it is rendered “vauntings.”

18 **The last hour.**—The Gr. *ὥρα*, *hora*, is almost always in the New Testament to be rendered “hour,” not “time,” as here in Auth.

**Have . . . arisen.**—Auth., “are.” Gr., *γεγόνασιν*.

20 **Anointing.**—Auth., “unction.” The word occurs in verse 27, and not again in the New Testament.

24 **As for you.**—“You” is emphatic; “therefore” is omitted in the Gr. text.

26 **That would lead you astray.**—The same Gr. as in chap. i. 8. Auth., “seduce.” The present participle denotes an inchoate action, an attempt not yet accomplished.

29 **Begotten.**—This word is required in chap. v. 1, and consequently has been used for the Gr. *γεννηθεῖ* throughout the Epistle.

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### CHAPTER III.

3 **Hath this hope set on him.**—*Set* is inserted to shew distinctly that the meaning is “he that hath this hope set or fixed on Christ.” Auth., “hath this hope in him,” which may mean “hath within himself this hope.” The preposition is “on,” not “in.”

4 **Doeth . . . lawlessness.**—More literal than “transgresseth the law” (Auth.), which also obliterates the parallelism of the two clauses in the Gr.

14 "His brother."—(Auth.) Omitted by change in Gr. text.

18 **With the tongue.**—The preposition "in" is omitted in the Gr. text.

20 **Whereinsoever . . .**—The rendering and interpretation of this passage are doubtful, the ambiguity being twofold: (1) the repetition in the Gr. of  $\delta\tau\iota$ , "that," or "because;" this difficulty is avoided in Auth. by passing over the second  $\delta\tau\iota$ , which in some MSS. is omitted; and (2) the doubt whether in saying that God is "greater than our heart" the Apostle means "greater in knowledge," and consequently more severe in judgement, or "greater in mercy," and therefore more ready to forgive. The Revised Version takes the first  $\delta\tau\iota$  not as a conjunction, but as the relative pronoun  $\delta\tau\iota$ , and renders thus, "We shall assure our heart, whereinsoever ( $\delta\tau\iota\ \epsilon\acute{a}v$ ) our heart condemn us; because ( $\delta\tau\iota$ ) God is greater (in mercy) than our heart." Another explanation is obtained by assuming an ellipse of "it is" before the second  $\delta\tau\iota$ , thus: "We shall assure our heart, because if our heart condemn us, it is because God is greater than our heart, and knoweth all things;" the condemnation which our heart, our conscience pronounces, derives its force from the greatness of God, who is Lord of our conscience and knows all things. So *Wordsworth*. For a full investigation of this difficult text see the *Commentaries* of *Alford* and *Wordsworth*, and the highly interesting work of *Haupt* on the First Epistle of St. John (translated by the Rev. W. D. Pope, D.D., Edinburgh, 1879), who supports and illustrates the interpretation adopted in the Revised Version.

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CHAPTER IV

5 **Speak they as of the world.**—Not "concerning the world," but in a manner consistent with their being "of the world;" they speak as belonging to it, having their origin in it, being products of it.

16 **The love which God hath in us.**—Auth., "the love that God hath to us." Compare John xvii. 26, "that the love where-with thou lovedst me may be in them."

## CHAPTER V.

8 **There are three who bear witness.**—The words which follow in Auth., “in heaven . . . in earth,” are not found in any of the Gr. MSS., except three of comparatively recent date, nor in the ancient lectionaries or versions, nor in any Greek or Latin Father of the first four centuries, except in a doubtful passage of Cyprian. They have been given up as spurious by almost every modern critic of the Gr. Testament, as well as by Erasmus, the earliest of all, in his first edition. The removal of them from the Sacred text is required by the conscience of the Church, and in no degree weakens the strength of the testimony and argument on which the doctrine of the Holy Trinity is established. (See *Wordsworth*; and, for a digest of the textual evidence, *Alford*.) The passage was first inserted in the Complutensian Greek Text of 1514. It was admitted with marks of doubt by Stephens, and thence was adopted, without marks of doubt, in the *Textus Receptus*.

16 **Not concerning this do I say.**—Auth., “I do not say that he shall pray for it.” Emphasis cannot well be given to “it” at the end of a sentence, and the Gr. order therefore, which lays stress on the pronoun, has been followed. This sentence has a remarkable similarity in its structure to John xvi. 26, “I say not unto you, that I will pray the Father for you.”

19 **Lieth in the evil one.**—Auth., “in wickedness.” Gr.,  $\epsilon\nu\tau\phi\pi\omega\eta\rho\phi$ . The masculine is required here, consistently with “the evil one” (Auth., “that wicked one”) in verse 18, and with St. John’s usage.

## THE SECOND EPISTLE OF J O H N.

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- 1 **Whom I love in truth**—i.e., in Christian sincerity. Auth. inserts the article. “Truth” is the key-note of this and of the third Epistle.
- 7 **Cometh**.—Auth., “is come.” The Gr. is the participle of the present tense.
- 9 **Goeth onward**.—By change in Gr. text for “transgresseth” (Auth.), *προάγων* for *παραβαίνων*. Margin, “Or, taketh the lead,” putteth himself forward as a leader.

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## THE THIRD EPISTLE OF J O H N.

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- 2 **I pray that in all things**.—So Tynd. Not as Auth., following Genev., “I wish above all things,” in which sense the preposition *περὶ* is not found in prose writers.
- 5 **Thou doest a faithful work in whatsoever thou doest**.—Auth., “thou doest faithfully.” The Gr. adjective denotes the character of the work, not the manner or spirit in which it was done.
- That are brethren and strangers withal.—By change in Gr. text for “to the brethren, and to strangers” (Auth.).
- 6 **Worthily of God**.—In a manner worthy of Him whose servants they are. Auth., “after a godly sort,” following Cranm.
- 7 **For the sake of the Name**.—By change in Gr. text for Auth., “for his Name’s sake.” Compare Acts v. 41, for the same ellipsis.
- 11 **Imitate**.—A Pauline word. Compare 2 Thess. iii. 7, 9. Auth., “follow.”

THE GENERAL EPISTLE OF  
J U D E.

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1 **To them that are called, beloved in God the Father, and kept for Jesus Christ.**—“Beloved” is by change in Gr. text for “sanctified” (Auth.); and so Wycl. and Rhem., following Vulg., *dilectis*. “Beloved in God” does not occur again in the New Testament; “beloved in God” (not only *by* Him), as being united with Him, His children by adoption and grace.

**Kept for Jesus Christ.**—As He says Himself (John xvii. 11), “Keep them in thy name which thou hast given me.” Auth. introduces the preposition “in,” which is not in the Gr.

3 **I was constrained.**—Literally, “I had a necessity,” a stronger phrase than Auth., “it was needful for me.”

**Once for all.**—Once only and never to be repeated (*ἄπατ*). Auth., “once,” which might be, as we say, “once on a time.” So in verse 5.

4 **Set forth.**—The Gr. is the same as in Rom. xv. 4, where it is rendered “written aforetime;” here also in Wycl. and Rhem., following Vulg., *prescripti sunt*; but in Gal. iii. 1, “openly set forth.” Here Auth., following Genev., has “before ordained.” The word (*προηράφω*) may be rendered either way, according as the meaning “before,” in point of time, or “before the eyes,” openly, publicly, is given to the preposition *πρό*, which it contains.

**Our only Master and Lord.**—“God” is omitted by change in Gr. text. Compare the parallel passage in 2 Peter ii. 1.

5 **All things.**—By change in Gr. text for “this” (Auth.). Wycl. and Rhem., following Vulg., have “all things.”

**Ye know.**—So all Engl. versions, except. Auth., which, by the translation “ye once knew this,” implies that they had once

known and forgotten. See Note on verse 3, and on 1 John ii. 13. "Ye know all things once for all" might in Engl. idiom be thus paraphrased, "Ye have known these things all along."

**A people.**—Auth., "the people." The article is not in the Gr., nor can it properly be supplied.

**6 Angels which kept not their own principality.**—So Wycl., "princehood;" and Rhem., following Vulg., *principatum*; and the Ancient Gr. commentator Cyril. The angels were called by the Jews *ἀρχαὶ*, "principalities," in respect of the power which they were believed to have over men. The word *ἀρχή* in its primary sense is the "first state," "beginning," which is here adopted by Auth., following Tynd. (with "principality" in the Margin); and so Erasmus and Beza.

**Their proper habitation.**—Gr., *τόπον*, "that which was appointed to them as angels of heaven," rather than, as Auth., "their own."

**Kept.**—Auth., "reserved." The Gr. is the same as in verse 1.

**8 Rail at.**—Auth., "speak evil of," but in verse 9 "railing" for the cognate noun.

**9 A railing judgement.**—So Wycl. and Rhem., following Vulg. *judicium*; and Tynd and Cranm., "sentence." Auth., "a railing accusation." Gr., *κρίσιν βλασφημίας*. Even the Archangel did not pronounce a railing sentence against the devil, but without any words of railing left the matter to God's judgement. St. Jude appears to have in view a Rabbinical tradition not contained in the Bible, unless it be referred to in Zech. iii. 1, 2.

**10 Like the creatures without reason.**—Auth., "brute beasts." Comp. 2 Peter ii. 12. They offend, by railing at the things of which they have no knowledge; and the things which in common with creatures devoid of reason they do understand, their natural wants and appetites, they pervert to their own destruction.

**11 Ran riotously.**—Auth., "ran greedily." The Gr. is literally "were poured out in." The Vulg. translates it well by a good Latin phrase, *effusi sunt*.

**12 Hidden rocks.**—For "spots" (Auth.), which is the word in 2 Peter ii. 13; "hidden rocks" underlying the smooth surface of the love-feast.

**Shepherds that without fear feed themselves.**—They are like shepherds that have themselves for their flocks, feasting

themselves, not their sheep, and doing this "without fear" of the Chief Shepherd who has His eye upon them. Auth., "feeding themselves without fear," though literal, scarcely lays the emphasis on "themselves" sufficiently to make the meaning clear. Compare Ezek. xxxiv. 2, 8, 10.

**Autumn trees without fruit.**—So Wycl., "harvest trees without fruit." Vulg., *arbores autumnales*. Tynd. and Cranm., "trees without fruit at gathering time." These all give the true meaning, "trees bearing no fruit at the season (the end of autumn) when fruit ought to be ripe for gathering." Auth., "treces whose fruit withereth, without fruit," giving to the adjective *φθινοπωρινά* the erroneous interpretation which appears in Beza, *emarcidæ*.

19 **Who make separations.**—For Auth., "who separate themselves," "themselves" being omitted in Gr. text.

25 "Wise."—(Auth.) Omitted in Gr. text. Compare Rom. xvi. 27, where this word enters into the final doxology.

**Through Jesus Christ our Lord.**—So Wycl. and Rhem., following Vulg. These words (not in Auth.) are added in the Revised Gr. text.

THE REVELATION  
OF  
S. JOHN THE DIVINE.

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CHAPTER I.

THE Greek Text of the Apocalypse, as it appears in the “Textus Receptus,” on which the Authorised Version was founded, had for its basis a very small number of MSS., not more, it is said, than four in all, including those which were used by the previous editors, by Erasmus who had only one, and that incomplete, by the Complutensian editors who had only one, and by Stephens who had two. Consequently, the Text of this Book has benefited more than any other part of the New Testament by the accessions to the textual evidence which have been made in the last three centuries. The emendations which it has received do not involve any article of Christian doctrine; though considerable in number, they are mostly of slight significance; and only a few are of sufficient interest to be noticed in this commentary.

5 **The firstborn of the dead.**—Auth., “first-begotten.” The same word, *πρωτότοκος*, is used by St. Paul in the same connection, Col. i. 18, “who is the beginning, the firstborn from the dead” (Auth.).

**The ruler.**—The Gr. *κύρων* is commonly so rendered. Auth. here, “prince.”

**Loosed us from our sins by his blood.**—By change in Gr. text for “washed” (Auth.); see Margin. This change, *λύσαντι* for *λούσαντι*, has the support of the chief MSS., as well as of ancient versions and expositors. It requires the preposition *ἐν* (“in”) to be taken in the instrumental sense which it has in several places in this Book; e.g., ii. 16, vi. 8.

6 **A kingdom.**—By change in Gr. text for “kings” (Auth.).

7 **All the tribes of the earth shall mourn.**—This is said by our Lord himself in Matt. xxiv. 30. “The tribes,” *i.e.*, “the nations.” Auth., “kindreds.” Gr.,  $\phi\upsilon\lambda\alpha\iota$ . “Over him,” *i.e.*, at the sight of him. Auth., “shall wail because of him.” This is added to the words of our Lord in Matt. xxiv., with this implied sense, “they shall mourn at the sight of him, whom they ought to have mourned for when he was dead, whom they now behold alive from the dead.”

8 “The beginning and the ending.”—(Auth.) Omitted by change in Gr. text, having probably been introduced here, in explanation of the previous words, from chap. xxii. 13.

13 **A son of man.**—Margin, “Or, *the son of man.*” The article is not here in the Gr., as it is usually where this phrase is used as a distinctive title of Christ.

15 **Burnished brass.**—Auth., “fine brass.” The meaning of the Gr. *chalcolibanus*, as well as the etymology, is uncertain. It is translated in Vulg. *aurichalcum*. It was probably the name of a composite metal. The meaning which has been adopted, “shining or burnished brass,” is conjectural only.

17 **As one dead.**—Auth., “as dead;” but in Mark ix. 26, “as one dead.” The Gr. is a noun,  $\nu\epsilon\kappa\rho\delta$ .

18 **The Living one.**—A simpler rendering of  $\delta\zeta\hat{\alpha}\nu$  than, “I am he that liveth” (Auth.).

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## CHAPTER II.

8 **And lived again.**—All Engl. versions, “is alive.” The Gr. is the aorist, “came to life.”

13 **Throne.**—The word is almost always so translated in Auth., here “seat.” Compare Luke i. 52, where the same change has been made. In like manner for “martyr” in this verse (Auth.) “witness” is substituted. The Gr.,  $\mu\alpha\rho\tau\rho\rho$ , does not appear in the Apostolic age to have acquired the special sense to which it was afterwards limited; though it may bear that sense in chap. xvii. 6.

24 **The deep things of Satan.**—Auth., “the depths.” The same phrase is used by St. Paul, 1 Cor. ii. 10, “the deep things of God.”

## CHAPTER III.

2 **Fulfilled.**—Auth., “perfect.” The Gr. is a participle, not denoting their quality, but their unfinished state; they have been begun and not accomplished.

9 **I give of the synagogue**—i.e., *some* of the synagogue. Auth., “I will make them of the synagogue,” which would include them all, as a class.

17 **Have gotten riches.**—Auth., “increased with goods.” The Gr. is simply “have become rich,” a verb cognate to the adjective “rich.”

**The wretched one.**—Auth., “wretched.” The Gr. has the article, thus distinguishing him as the representative of wretchedness, &c.

## CHAPTER IV.

3 **Sardius.**—The Gr. is so rendered in chap. xxi. 20, Auth.; here “sardine stone.”

6 **A glassy sea.**—Glasslike. All Engl. versions, “a sea of glass.” The Gr. is an adjective, represented in Vulg. by *vitreum*.

**Living creatures.**—All Engl. versions, “beasts.” Vulg., *animalia*; Gr., *ζῷα*. The rendering of Auth. is inappropriate, being not a literal translation, and more suited to *θηρίον*, for which it is used many times in this Book, and by which, in the imagery of the Bible, the powers of evil are often designated; whereas *ζῷα*, the word here used, includes any of the beings in animated nature. The four “living creatures” have been regarded both in the ancient and modern times as emblems of the four Gospels, and the twenty-four elders as emblems of the Books of the Old Testament; though this latter symbolism has not been so generally received as the former.

8 **Holy is.**—Compare Isa. vi. 3, where *is* stands in Auth.

**Which was and which is.**—Auth., “which was, and is,” &c. The translation gains in solemnity as well as in exactness by the reiteration of the relative, which is also given in Wycl., following Vulg.

## CHAPTER V.

1 **Close sealed.**—Literally, “sealed down.” Auth., “sealed.”

2 **A great voice.**—This phrase, so characteristic of the Apocalypse, is rendered in Auth. sometimes, as here, “a loud voice,” and sometimes, as in chap. i. 10, “a great voice.” The latter, being the more literal rendering, has now been uniformly adopted.

5 **Hath overcome, to open the book.**—So Vulg., *vicit aperire*, followed by Wycl. Tynd., “hath obtained to open.” Auth., “hath prevailed to open.” The phrase in Gr. is elliptical, the full meaning being “hath by victory gained the power of opening.” This sense, vividly expressed in the Gr., is obscured in Auth.

8 **Bowls.**—From the Gr. *φιάλας*, comes the word of all Engl. versions, “vials,” which is now disused, except in a sense inappropriate to the original. The Gr., according to its usage in the LXX., denotes the flat golden bowls which held the incense in the temple worship. Compare Exod. xxx. 7.

**Incense.**—The word occurs, mostly in the plural, in this Book and in Luke i. 10, 11, and not elsewhere in the New Testament. The meaning is “incense,” not “odours,” as all Engl versions, following Vulg., *plenas odoramentorum*.

9 **Purchase.**—All Engl. versions, “redeemed” (Wycl., “again bought”), following Vulg., *redemisti*, Gr., *ἀγόρασας*, “bought.” “Us” (Auth.) is omitted by change in Gr. text. The heavenly beings, who sing the song, speak of the redemption of men.

## CHAPTER VI.

There is in this chapter no change that seems to need explanation. The corrections of the Gr. text, besides those of which notice is taken in the Margin, are numerous, but in no case such as to make any material difference in the translation.

## CHAPTER VII.

2 **The sunrising.**—Auth., “the East.” The word occurs in chap. xvi. 12, and twice in the LXX., but not again in the New Testament.

9 **Peoples.**—Auth., following Tynd., “people.” The word commonly used to designate the people of Israel is only found in the plural in this Book of the New Testament, and in quotations from the Old Testament (LXX. version), as Rom. xv. 11, “Let all the peoples praise him.”

14 **The great tribulation.**—The article, omitted in Auth., is in the Gr. emphatically repeated, “the tribulation, the great one.” The particular trouble thus described is not again mentioned.

15 **Shall spread his tabernacle over them.**—Literally, “shall tabernacle over them.” Auth., “shall dwell among them.” The reference is probably to the Shechinah, the “canopy of glory,” the symbol of God’s presence in the Holy of Holies.

16 **Neither shall the sun strike upon them**—*i.e.*, to injure them. Auth., with Tynd., “neither shall the sun light on them,” which, though literal, is not quite perspicuous.

17 **Guide.**—Literally, “guide them in the way.” Auth., “lead,” which is used in Auth. as the rendering of nine other words.

## CHAPTER VIII.

10 **A torch.**—Auth., “a lamp.” The Gr. is *λαμπας*, *lampas*, “a torch.”

13 **An eagle.**—So Vulg. and Wycl. Tynd. and Auth., following another reading of the Gr. text, “an angel.” The Gr. is “one eagle,” a solitary bird, symbol of God, who is alone in His heavenly majesty.

**Mid heaven.**—The Gr. is more definite than Auth., “the midst of heaven,” which may be anywhere in the air between earth and sky. The term is specially used in Gr. to denote the place of the sun at mid-day, exactly South. (Alford.)

## CHAPTER IX.

1 **I saw a star from heaven fallen unto the earth.**—Auth., “fall from heaven.” The Gr. is the perfect participle, “already fallen and on the earth.” See Note on Luke x. 18, “I saw Satan as lightning fallen from heaven.”

**The pit of the abyss.**—More literal than Auth., “the bottomless pit.” The word “abyss” occurs also in Luke viii. 31.

12 **The first Woe.**—Auth., “one woe.” The Gr. phrase is literally “the woe the one,” in colloquial Engl., “woe number one.” Compare a similar use of the article in chap. xvii. 10.

17 **Hyacinth.**—The colour so called in Gr., deep blue, appears to have been (like white) a sacred colour in the ceremonial law of Moses. Auth., “jacinth.”

20 **Mankind.**—Auth., “the men.” The Gr.,  $\tau\hat{\alpha}\nu \grave{\alpha}\nu\theta\rho\alpha\pi\alpha\nu$  (not  $\tau\hat{\alpha}\nu$   $\grave{\alpha}\nu\delta\rho\hat{\alpha}\nu$ ), here, as well as in verse 18, includes mankind in general.

## CHAPTER X.

7 **Then is finished.**—By change in Gr. text the construction is altered, and  $\kappa\alpha\iota$  answers to  $\grave{\sigma}\tau\alpha\nu$ , “when,” in the former clause, standing in the apodosis here as in chap. vi. 1, 12.

## CHAPTER XI.

8 **Their dead bodies.**—The Gr. by change in the text is in the singular; literally, “carcase.” The two witnesses are explained to be the Old and New Testaments, which, though two, are “one body.”

15 **The kingdom.**—So Wycl., following Vulg. Auth., following another reading of the Gr. text, has the plural, “kingdoms.” It

is not the separate communities and nations, but the kingdom of the whole world that is become the kingdom of the Lord.

17 **Didst reign.**—Didst shew thyself as king (the aorist). Auth., “hast reigned.”

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## CHAPTER XII.

1 **Arrayed with the sun.**—Auth., “clothed.” The Gr. is the same as in chap. vii. 9. The woman, the Church, is arrayed in the glory of Christ, her sun, the sun of righteousness, as God is said to “deck himself with light as with a garment,” Ps. civ. 2. (Wordsworth.)

3 **Diadems.**—Auth., “crowns.” The word is found in this Book, here and at chaps. xiii. 1, xix. 12, and not elsewhere in the New Testament.

5 **A son, a man child.**—By change in Gr. text, *ἀρσεν*, “a male,” is in the neuter gender; *τέκνον*, “child,” being understood. See a similar instance in Mal. i. 14. The masculine strength and dignity of the child are thus emphatically declared.

11 **Because of the blood**—i.e., because of the strength which it gave them. Gr., *διὰ τὸ αἷμα*. Auth., “by the blood,” as if by it as a weapon or instrument, which in Gr. would have been *διὰ τὸν αἷματος*.

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## CHAPTER XIII.

1 **He stood**—i.e., the dragon, for “I stood,” by change in Gr. text; and so Vulg., Wycl., and Rhem. The Dragon changes his mode of attack, and standing on the sea-shore, summons the monsters of the deep to his aid. So in Milton (*Paradise Lost*, book i.), Satan, having been discomfited in war against heaven, stands on the shore of the burning lake, and rallies the legions who have been hurled into it from on high.

3 **His death-stroke.**—Literally, “the wound of his death.” Auth., “his deadly wound.” The particular head which had received a death-stroke was outwardly healed, and “had a name to live though it was dead,” whether it symbolised the imperial head of Rome, or any other particular power of evil; but the many-headed monster continued in life and potency for mischief.

5 **To continue.**—For this sense of *ποιεῖν* see Acts xv. 33; for “to do,” as in Margin, compare Dan. xi. 28 (LXX. version).

10 **If any man is for captivity . . .**—In the difficulty arising from the uncertainty of the Gr. text, this rendering has been preferred, which gives the following sense to the two clauses of the verse here placed in contrast: “If any one (a persecuted Christian) goes into captivity for the sake of the Gospel, into captivity he goes;” he must patiently submit and endure, as it is said in Jerem. xv. 2, “If they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity;” and the following clause has regard to the persecutors: “If any man shall kill with the sword,” &c. According to the Marginal rendering the two clauses go *pari passu* together, both of them pointing to the retribution which is to overtake the oppressors; but it involves the insertion of “leadeth,” “leadeth into captivity,” which is not suggested by anything in the clause itself.

11 **Horns like unto a lamb.**—Meaning like those of a lamb, not that it had two horns as a lamb. The Gr. is *κέρατα δύο ὄμοια ἀρνέων*.

13 **He doeth great signs.**—This verse contains two peculiarities, strongly characteristic both of the fourth Gospel and of the Apocalypse, and therefore to be preserved in the English version, in evidence of the common authorship of the two Books:

- (1) The use of *σημεῖον*, “a sign,” i.e., a miracle, for which the other Evangelists more commonly have *δύναμις*, “mighty work,” a word not found in St. John’s writings;
- (2) The use of the Gr. particle *ἵνα*, “in order that,” denoting *purpose*, where other writers, and once St. John himself, have *ἵστερ*, signifying *consequence*. This latter feature of his style cannot always be represented in English without endangering the perspicuity of the sentence; such a case there is in verse 12. But it is remarkable that *ἵνα* occurs over 200 times in St. John’s Gospel, and 40 times in this Book, and many times in his Epistles:

whereas  $\omega\sigma\tau\epsilon$  is found only once in any of his writings, viz., in John iii. 16, though it is a common word in the rest of the New Testament. This displacement of  $\omega\sigma\tau\epsilon$  by  $\iota\nu\alpha$  indicates the commencement of the idiomatic use of the latter particle, which prevails in modern Greek, as the sign of the infinitive mood.

16 **The small and the great.** . . . —Again in this verse we have a characteristic feature of the style of St. John. As a matter of English, the sentence would be more buoyant in the succinct form which it has in Auth., without repeating the copula “and” with each clause and the definite article with each class. The sense also is not perceptibly altered, though it may be felt that the introduction of these little words tends to keep off the words and clauses from each other, and to present each as a separate idea before our minds. A similar remark may be made on other passages in the Revised Version: compare especially Matt. xiii. 37—39.

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## CHAPTER XIV.

6 **An eternal Gospel.**—So Wycl., Tynd., and Genev. Auth., following Crann. and Rhem., “the everlasting Gospel.” The phrase does not occur elsewhere; and as it stands here without the article, and the adjective “eternal” may be in emphatic contrast to the transitory condition of them that “dwell on the earth,” the indefinite article has been joined with it to give it this prominence.

8 “City” (Auth.) being omitted by change in Gr. text, a return has been made, for the sake of rhythm as well as of perspicuity, to the order of the Gr., **Fallen, fallen, is Babylon the great**, which is followed by Genev. and Rhem., with Vulg., *Cecidit, cecidit, Babylon illa magna*.

14 **Like unto a son of man.**—Compare chap. i. 13.

20 **As far as.**—Auth., “by the space of.” The blood rose to the height of the horses’ bridles, and extended to a distance of 1,600 furlongs. The preposition  $\alpha\pi\delta$ , in the sense of “as far as,” is used by St. John only. Compare John xi. 18, xxi. 8.

## CHAPTER XV.

- 1 **The last.**—These are the emphatic words of the clause, as appears from what follows. Auth., “the seven last plagues.” Gr., *πληγὰς ἐπτὰ τὰς ἐσχάτας*.
- 2 **That come victorious from the beast.**—Literally, “those that are conquering from.” Auth., “them that had gotten the victory over the beast”—following Tynd., and Vulg., *qui vicerunt bestiam*. The Gr. construction *νικῶντας ἐκ* is not found elsewhere, and may be compared with the Latin phrase, *victoriam referre ex aliquo*, in Livy, viii. 8. (Alford.)
- 4 **Righteous acts.**—The Gr. occurs again in this sense in Rom. v. 18. Auth., “judgments.”
- 6 **Arrayed with precious stone, pure and bright.**—Anth., with many ancient authorities (see Margin), “in pure and white linen.” The word *λιθον* is substituted in the Gr. text for *λίνον* (flax). The textual authorities on which the change is made are set forth in Westcott and Hort’s Gr. Test., 1881. The phrase in the text resembles that of Ezek. xxviii. 13 (LXX. version), *πάντα λιθον χρηστὸν ἐνδέεσαι, σάρδιον καὶ τοπάζιον*, “every precious stone was thy covering” (Auth.); literally, “every good stone hast thou put on.” Against the reading which has been followed in Auth. it is urged that in the New Testament *λίνον* (*linon*) properly means “flax” in an unmanufactured state (compare Matt. xii. 20), and is not used for “linen.” See chap. xix. 8, where “to array herself in fine linen,” is *ἴνα περιβάλῃται βύσσιον λαμπρὸν καθαρόν*.

## CHAPTER XVI.

- 7 **I heard the altar saying.**—By change in Gr. text for “I heard another out of the altar say” (Auth.). This reading, which represents the altar speaking, is that of the best MSS., and is generally received.
- 12 **The kings that come from.**—Auth., “the kings of the East.” Gr., *τῶν ἀπό*.
- The sunrising.**—Compare chap. vii. 2.
- 16 **They**—i.e., the unclean spirits (the neuter plural *πνεύματα* in verse 14), not “he” as Auth. and all previous versions, except Genev., which has the plural.

19 **Was remembered.**—All Engl. versions, “came in remembrance,” adopting the idiomatic phrase of Vulg., *venit in memoriam*. Gr., ἐμνήσθη.

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## CHAPTER XVII.

3 **A wilderness.**—Auth. inserts “the,” which is not expressed in the Gr., and which, if supplied, gives definiteness to the place, whereas the context seems to leave it indefinite.

10 **The five**—i.e., the first five. Of the two remaining, the one, the first, is present, the second is to come. This appears to be the force of the article, which is omitted in Auth. Compare chap. ix. 12.

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## CHAPTER XVIII.

6 **Mingled.**—Auth., “filled.” Gr., ἐκέρασε, as in chap. xiv. 10. The ancients mixed water with their wine; and hence “to mingle the cup” was another phrase for preparing it.

13 **Spice.**—(Added in the Gr. text,) *amomum*, a plant growing in India, producing aromatic seeds, and used in Egypt for embalming, whence the dead body was called “a mummy.”

14 **Sumptuous.**—Auth., “goodly.” The adverb *λαπτρῶς* is rendered “fared sumptuously” in Luke xvi. 19, and this secondary sense seems more suitable here.

17 **Is made desolate.**—Auth., “is come to nought.” The Gr. is the same as in verse 19 and chap. xvii. 16.

20 **God hath judged your judgement on her.**—A concise mode of saying, “God as judge hath pronounced on them the judgement which was due to them on your account.”

21 **With a mighty fall.**—Auth., “with violence.” The word does not occur again in the New Testament. The cognate verb is used several times, as in Matt. viii. 32, where it is translated “rushed.”

## CHAPTER XIX.

1 **Hallelujah.**—The exclamation is given in the Hebrew form. The Gr. form, “Alleluia,” is retained in Auth.

3 **Goeth up.**—The Gr. is the present tense of the verb which is commonly so rendered. Auth., “rose up.”

6 **The Almighty.**—Auth., here “Omnipotent,” elsewhere always “Almighty.”

8 **Righteous acts.**—Auth., “righteousness.” The same word as in chap. xv. 4. The passage recalls by way of contrast Isa. lxiv. 6, “All our righteousnesses are as filthy rags.”

10 **A fellow-servant with thee and with thy brethren.**—Auth., “thy fellow-servant, and of thy brethren;” which may be understood in the sense more clearly but erroneously expressed in Tynd., “thy fellow-servant, and one of thy brethren.” The angel would thus be ranking himself among the Christian brotherhood, and not as one of the great family in heaven and earth who serve before God. Compare chap. xxii. 9.

## CHAPTER XX.

3 **Shut it.**—“Him,” Auth., is omitted in the Gr. text.

14 **Even the lake of fire.**—Added in the Gr. text.

## CHAPTER XXI.

4 **Death shall be no more.**—Auth., “there shall be no more death,” *i.e.*, “no more dying,” no more death in the concrete. The true meaning is, “Death itself shall cease to be.” Compare chap. xxii. 5.

**Mourning**—*i.e.*, for the dead. Auth., “sorrow.” “Crying” is the loud outcry, *κραυγή*, of the bereaved. “Pain” is here used in the primary sense of *πόνος*, “toil and trouble.”

23 **The lamp thereof is the Lamb.**—So Wycl. and Rhem. following Vulg., *lucerna ejus est Agnus*. Auth., following Tynd., “the Lamb is the light thereof.” The Gr. is not φῶς but λύχνος. The glory of God is the sun which illuminates the New Jerusalem. It is received from the throne and shed forth by the Lamb, who is before the throne. In the same way, and doubtless with the same meaning if we could understand the things of heaven, it is said that the Son is “the effulgence (*ἀπαντυσμα*) of the Father’s glory” (Heb. i. 3). Compare also John v. 35, where St. John the Baptist is spoken of as “a lamp,” not, as in Auth., “a light.”

27 **He that.**—By change in Gr. text for Auth., “whatsoever.”

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## CHAPTER XXII.

1 **In the midst of the street thereof.**—The ambiguity as to the connection of this clause throws a doubt upon the interpretation of it. If the reading be adopted which is followed in Auth., and represented in the Margin, the meaning is that the trees were on either side of the river, in the space between the “street” and the river.

11 **He that is unrighteous.**—The present participle; literally, “he that is a doer of unrighteousness.” *Let him do unrighteousness still*, the aorist imperative.

14 **That wash their robes.**—By change in Gr. text for Auth., “that do his commandments.”

19 **From the tree of life.**—By change in Gr. text for Auth., “out of the book of life.”

21 **The Grace of the Lord Jesus be with the saints.**—By change in Gr. text for Auth., “the grace of our Lord Jesus Christ be with you all.” This final salutation very nearly resembles that which is found at the close of every one of St. Paul’s Epistles, and is spoken of by him as a token of his authorship, being always written by himself, though the body of the Epistle was dictated to an amanuensis. Thus he says in 2 Thess. iii. 17, “The salutation of me, Paul, with mine own hand, which is the token in every epistle: so I write.” It is not found in the other Epistles of the New Testament, but only in this Book, written after the death of St. Paul. (See Wordsworth on 1 Thess. v. 28.)

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